

Cooper Delivers Convention President's Address

Morning

President's Address
Southern Baptist Convention
Dallas, Texas, June 11, 1974
By Owen Cooper
FELLOW MESSENGERS AND
CHRISTIAN FRIENDS,
At the outset I want to thank Southern Baptists for their cooperation dur-

ing my tenure of office. You have been most gracious and generous to me. Your church doors have been opened, your pulpits have been offered, and your fellowship halls available. You have made me feel welcome; you have made the office feel accepted; and you have made my term of

service an interesting and challenging experience.
STATE OF THE CONVENTION
I have traveled very extensively and everywhere I have gone I have found the state of the Convention good. For the first time in history we have baptized over 400,000 people for

three consecutive years. Sunday School enrollment is up. Total membership is up. Total giving is up. Interest in seminary education runs high with a near-record enrollment. The program of the Home Mission Board continues to expand although the number of missionaries remains static. The Foreign Mission Board has entered its seventy-seventh country and the number of foreign missionaries is at an all-time high. The Radio and Television Commission services more stations with more programs than ever before. In their own areas of activity, the Annuity Board, the Brotherhood Commission, the Christian Life Commission, the Education Commission, the Historical Commission, the Stewardship Commission, the Southern Baptist Foundation, the Joint Committee on Public Affairs and the Baptist World Alliance are doing a good job.

Yes, the state of the Convention is good; and herein may lie our greatest peril. We must not let good become the enemy of the best. A five-talent performance with a ten-talent capacity must not satisfy us. "To whom much is given, much is required." Much has been given Southern Baptists. There are 12,300,000 members; 34,000 churches; 27,000 pastors; 2,550 foreign missionaries; 2,200 home missionaries; thousands of teachers, administrators and faithful employees of our seminaries, colleges, hospitals, and other agencies and institutions; 1,200 associations and 33 state conventions. We have the Bible as our guide; Christ as our emancipator; the best of methods for our procedure; dedicated, called out and trained personnel for our ministers and an increasing number of committed persons among our constituency.

HOW IT STARTED

May I briefly review how we came to be where we are?

You recall the story. Adoniram Judson and his wife arrived in India somewhat confused because of their careful study of the New Testament during a long trans-oceanic voyage. After discussions with William Carey, they became convinced of the Baptist position and were baptized by Carey in the church he had built in Calcutta. Soon thereafter, Luther Rice arrived and in a reasonable period of time, he, too, was baptized into the Baptist church. There were then three Baptist missionaries from the United States in India with no support. The decision was made that Luther Rice would return to the United States and seek support for the Judsons who were to go to Burma and plant the Word of God there. This all happened in 1812.

Rice returned in 1813. On his horse, he departed from Northborough, Massachusetts, located about 40 miles west of Boston, to go up and down the Eastern seacoast visiting churches and seeking support for missions. He soon discovered that this was not the way to support missions; churches

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In Tate County

Farrow Manor, New Child Care Unit, To Be Dedicated June 16

The Baptist Children's Village and Northwest Mississippi Childcare Center have jointly announced a groundbreaking and dedication service for Farrow Manor, a new child care installation to be operated as a branch facility of The Baptist Children's Village.

The service is scheduled for Sunday, June 16, on the site in Tate County at Route 2, Coldwater, beginning at 3:00 o'clock P.M.

Featured program personalities include Dr. Earl Kelly, executive secretary - treasurer of Mississippi Baptist Convention Board; Paul N. Nunery, superintendent of the Baptist Children's Village and officers of Northwest Mississippi Childcare Center.

The proposed Village branch facility has been designated "Farrow Ma-

nor" to honor Mrs. Ada Farrow, a lifetime resident of Tate County, who contributed the 186-acre tract of land upon which a home for children and a church camp - retreat will be constructed.

Northwest Mississippi Childcare Center is a Baptist - oriented, non-profit Mississippi corporation, organized to own the land, construct necessary buildings and other physical facilities and administer its ownership with the operators, the Baptist Children's Village.

The corporation is governed by officers and directors, including: L. W. Turner, Tate county businessman, president; Judge Leon Hennaford, Senatobia attorney, vice - president; Rev. T. M. Jennings, pastor of Bett Baptist Church, secretary-treasurer; Rev. Ervin Brown, superintendent of missions, DeSoto Baptist

Association; Rev. Anthony Kay, pastor, First Baptist Church of Coldwater, and Rev. Roy Myers, pastor Mt. Zion Baptist Church of Independence.

Directors, prominent pastors and laymen from 20 other northwest Mississippi counties will serve the corporation as an advisory board.

The officers of Northwest Mississippi Childcare Center have stated their interest in and commitment to an expansion of provisions for the best in Christian Childcare which is possible for boys and girls deprived of the love and care of natural parents.

Endorsing the philosophies and purposes of the Children's Village and desiring to avail itself of the services and staff experience already retained by the Village, the Center entered into successful negotiations with the

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Nelson To Preach On 'The Baptist Hour'

FORT WORTH — Dr. Dotson M. Nelson Jr., pastor of Mountain Brook Baptist Church in Birmingham, and a native Mississippian, will preach a series of six sermons on the good news of the gospel when he preaches six summer sermons on "The Baptist Hour."

Dr. Nelson is sharing summer Baptist Hour duties with Dr. Herbert Howard of Park Cities Baptist Church, Dallas, while the regular speaker, Dr. Herschel H. Hobbs of Oklahoma City, is on vacation.

In his series of Baptist Hour sermons, Dr. Nelson tells listeners, "You are more important than anything else that God has made. You are important enough for Him to shoulder open the door of the stable to come and be born in a manger."

"If you doubt that God loves you, go to a hill outside Jerusalem and stand there and look for a moment at a man on a cross. Why would He be there if He does not love you?"

In "Good News From Prison," Dr. Nelson reminds, "It is not so much the circumstances we are in that bother us, it is the attitude we have toward those circumstances."

Dr. Nelson also preaches "The Good News of the Second Chance," "Good News to Losers" and "Good News In A Speeding World."

The Baptist Hour is produced for Baptists by their Southern Baptist Radio and Television Commission. It is heard on 355 radio stations across the country.



W. A. Criswell To Give Church 'Every Penny' He Has Earned

DALLAS (BP) — W. A. Criswell, the pastor of First Baptist Church here, is giving back "every penny" he earned in salary during his 30 years as pastor.

He also already has started to return more than \$800,000 to the 18,000 member congregation.

His pledge will be fulfilled upon his death, he said.

"I have always wanted to do God's work without any kind of financial reward," the 65-year-old pastor said.

"The first time I preached in a church, the deacons took up a collection and I was given \$10. I gave it back to them and told them I did not preach for money," he recalled.

At the time, he said, he did not know how he was going to live without money, "but I had the tremendous feeling that I had given my life to God freely."

He added, "I feel I still want to give back to the church everything that it has given me so that when I meet the Lord I can say I did all of my work freely."

He mentioned his plan in a recent Sunday sermon.

"I don't remember exactly what I was preaching on that particular Sunday. I remember I just told the people that I had something in my heart that I felt like I had to do."

It is estimated Criswell's annual salary now is about \$25,000. He owns his own home, and a church member has provided an automobile for several years.

"God has abundantly blessed my life. God has given me the ability to save money and (the knowledge) how to invest it wisely."

"I have been blessed in that way from the beginning, and I am still blessed. It is quite evident in the way God has prospered me and what he has done for this church," he added.

Criswell has written 15 books, which have received wide sale. He also has filled numerous speaking engagements and has received some "private gifts," said mainly to be investment opportunities.

"I think the ability to make money is part of a gift or blessing from God. It was never looked upon in any

other way in the Bible," he explained.

Criswell's net worth is not known, but he said his financial commitment to the church will not jeopardize the security and well being of his family.

He concluded, "I think every man ought to have a last will and testament. And, in that will, I think he ought to do something for God's work on earth — whether little or big."

A member of First Baptist Church, when informed of Criswell's decision, remarked "I think it is a wonderful thing for a great man to do."

Cooperative Receipts Through May Up 13.1%

Mississippi Baptist Cooperative Program receipts for the first five months of this year, totaled \$2,581,111, an increase of \$299,618 or 13.1% over the \$2,281,493 given during the same period in 1973.

Dr. Earl Kelly, executive secretary-treasurer, in releasing the figures, said that receipts for May totaled \$506,859, a decrease of \$17,112 or 3.3% under the \$523,971 given in May of last year.

This year's budget goal is \$5,500,000.

SBC Cooperative Totals Continue Gain Through May

NASHVILLE (BP) — Receipts channeled through the Southern Baptist Convention's (SBC) Cooperative Program unified budget increased over last year for May and for the first eight months of the current fiscal year, figures released here show.

Cooperative Program totals SBC-wide for May reached \$3,443,370, for an increase of \$643,834, and 32.46 percent over May, 1973, according to John Williams, director of financial planning and assistant to the treasurer of the Executive Committee, SBC. Contributions, (designated and undesignated receipts combined) for the fiscal year to date, October, 1973, through May, 1974, were \$34,302,070, an increase of \$6,891,781 and 24.54 percent over the same period last year.

Undesignated Cooperative Program (Continued On Page 3)

'Hope From That Dawn' Subject Of Sermon

Convention Sermon
Southern Baptist Convention
Dallas, Texas, June 11-14
By R. J. Robinson

Text: Matthew 26:58

Slowly but surely Jesus' kingdom talk got through to Simon Peter. Routh-type that he was, Simon had grown to appreciate those intangibles Jesus was attempting to convey—faith, hope, and love.

But after the triumphant entry, things had begun to slip.

The Master's opponents closed ranks against Him.

Of course, Jesus, for His part, "ruffled a few feathers" by throwing the money-changers out of the temple and cursing a fig tree.

After that memorable Thursday supper, Simon Peter had tried in the garden of Gethsemane to help his Master's cause by the quick use of his sword, but all he got for his trouble was a reprimand.

Then came in swift succession the traitor's kiss by Judas Iscariot, instant arrest, and the trial before Caiaphas.

Now "the Big Fisherman" saw "the handwriting on the wall," and the Bible tells us that "Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end."

Millions in our world today sit where Simon Peter sat that night—"to see the end."

Disillusionment blankets so many hearts! The feeling persists that some grim inevitability

is moving in upon us, that it's just a matter of time, so we sit down in the dark to watch the end.

I suppose that sitting is the appropriate posture, for we so often feel that there is nothing more that we can do.

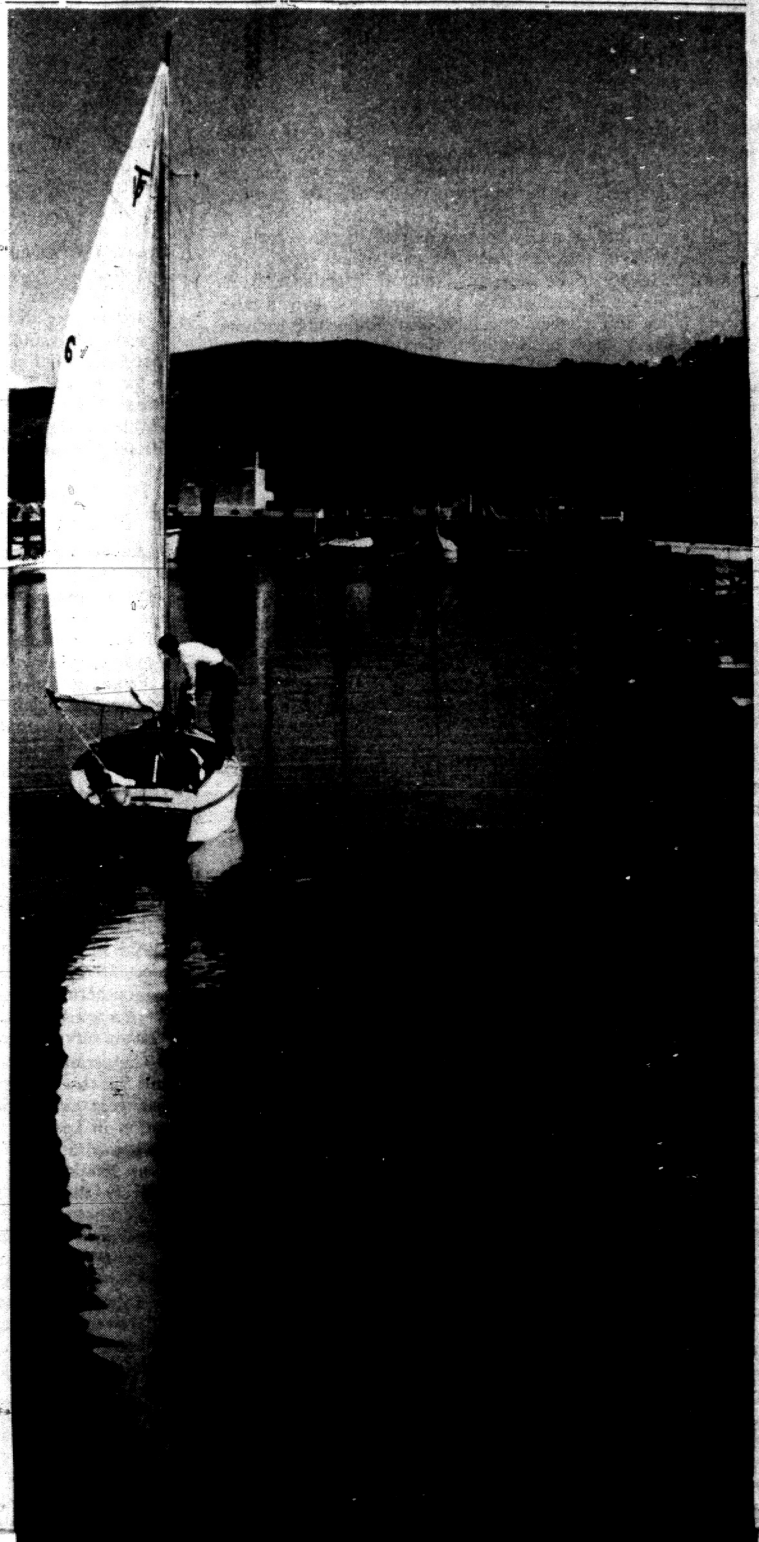
Inexorably, we sit to watch the end: the end of law and order; the end of credibility in government; the end of the family as we have known it; the end of religion; the end of the church.

Yes, even the end of God!

This is part of the reason why a new isolationism is building in the country. There is a decided retreat from commitment and a feeling of "What's the use?"

I wonder if many young people in the so-called "Jesus Movement" were not just burned out activists who found that

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... who hath gathered the wind in his fists? who hath bound the waters in a garment? ... what is his name, and what is his son's name, if thou canst tell? Every word of God is pure: he is a shield unto them that put their trust in him (Proverbs 30:4, 5).—Photo by Orville Andrews

New Strike Provisions Affect Baptist Hospitals

WASHINGTON (BP)—The U. S. House of Representatives passed, by a vote of 240-58, a bill extending coverage under the National Labor Relations Act to the employees of non-profit hospitals.

In brief, the National Labor Relations Act deals with procedures to be followed in management - labor disputes, including strike provisions. At present, only employees of profit-making hospitals are covered by the act.

The new bill also extends coverage of the act to include employees not only of hospitals, but also of health maintenance organizations, health clinics, nursing homes, and other institutions devoted to care of the aged, sick or infirm.

All Baptist hospitals would be affected by the new legislation.

The new measure calls for the establishment of a special set of strike and collective bargaining requirements and procedures for employees at all health care institutions.

One of the new requirements would impose upon labor unions the obligation to give the institutions a ten-day notice of intent to strike.

In addition, where collective bargaining agreements are in effect, either side would be required to notify the other 90 days before termination or modification of such agreements.

The bill would also require either side to give notice 60 days in advance of a strike to the Federal Mediation and Conciliation Service.

The measure further calls for mandatory mediation between the parties. During floor debate on the bill, the House adopted an amendment presented by Rep. John N. Erlenborn (R., Ill.) calling for a 60-day "cooling off" period in disputes which in the judgment of the director of the National Labor Relations Board would substantially disrupt health care services.

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Trustees Uphold Ban On Their Renewal Of Professor's Contract

BUIES CREEK, N. C. (RNS) — A faculty committee at Campbell College, a Southern Baptist institution here, has supported the action of the school's trustees in declining to renew the contract of a professor of religion who transferred his church membership to a United Methodist congregation.

After 14 hours of testimony, the faculty committee upheld the decision of the trustees. An attorney for the instructor, Dr. Coleman Markham, said he and his client were "absolutely flabbergasted" at the vote of the faculty committee. The lawyer, K. Edward Green, added that he did not think the decision could "possibly stand up in any court of law."

In a statement issued on behalf of the Campbell trustees in early May, the board chairman, Dr. Fred Taylor, and the chairman of the executive committee, Dr. William Wamble, said that since its founding the college "has followed the policy of most church-related colleges and universities of employing only members of the

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Cooper Delivers Convention President's Address Tuesday Morning

(Continued From Page 1)

should organize to support missions. In conference with Baptist leaders from Boston to South Carolina, the decision was made in 1814 to call a "great" meeting in Philadelphia to organize for foreign mission support. In due time the meeting was held.

It was a "great" meeting although only thirty-three persons appeared for the session—twenty-six pastors and seven laymen. Incidentally, over 20% of those in attendance were laymen, which is far greater than the number of laymen who are attending this convention. It is also interesting to note that 158 years later the Southern Baptist Convention convened in Philadelphia and this meeting was attended by upward of fifteen thousand persons, representing thirty-three Baptist conventions throughout the United States.

The Triennial Convention, as the organization became popularly known, began to function, enlisting support for missionaries. Luther Rice assumed the arduous task of leading the Convention as he traveled by horseback and horse and buggy from Massachusetts to Georgia, Alabama, Tennessee, and intermediate states, stirring the hearts of people to support missions.

SOUTHERN BAPTIST CONVENTION ORGANIZED

As the years passed, tension began to grow between the North and the South over the question of slavery as well as the structure of the mission organizations. In 1845 a meeting was called in Augusta, Georgia, at which the Southern Baptist Convention was organized. This meeting was attended by 166 delegates and representatives of fourteen organizations. There were two significant actions taken at the organizational meeting of the Southern Baptist Convention: namely, the creation of the Home Mission Board and the Foreign Mission Board.

These early Baptist leaders recognized the need of winning America for Christ; the leadership was to be provided through a Home Mission Board. We still turn to our Home Mission Board and say, "You provide us leadership in winning America for Christ." We say, "Home Mission Board, you go into the big cities, you go into the high-rise apartments, you go into the suburbs, you go into the inner cities, you go to the ghettos, you lead us in a program of winning the big cities for Christ."

We say, "Home Mission Board, you lead us in winning the countryside for Christ, you go to the Great Plains of Montana, you go to the barren deserts of Nevada, you go to the valleys of Appalachia, you go to the plateaus of Arizona, you go to the basins of our rivers and you provide leadership in winning the open country for Christ."

We say, "Home Mission Board, you go to the towns, the villages, the hamlets, the community settlements; you go to places where people congregate in small numbers and you take the Gospel to those people."

We say, "Home Mission Board, you go to the 70,000,000 people in this country who were either born in a foreign country or who have one or both parents born in a foreign country; you go to the 25,000,000 people in this country who do not speak English, or if they speak it at all, it is a second language; you go to the original Americans and take the Gospel to every tribe of them; you go to the military and provide a Gospel message through a chaplaincy service; you cooperate with the 22,000,000 blacks in their conventions; you go to the ignorant, those in poverty, the revolutionaries, the drug addicts, the outcasts of society, the youth, the middle-aged, the aged, and take the Gospel to them."

Home Mission Board, you go to the 25,000,000 people in this country who do not speak English, or if they speak it at all, it is a second language; you go to the original Americans and take the Gospel to every tribe of them; you go to the military and provide a Gospel message through a chaplaincy service; you cooperate with the 22,000,000 blacks in their conventions; you go to the ignorant, those in poverty, the revolutionaries, the drug addicts, the outcasts of society, the youth, the middle-aged, the aged, and take the Gospel to them."

Then we say, "We will finance it."

Now, let's look at the budget that is reported in the Convention Annual—\$16 million dollars plus. About \$3 million of that is payments from a \$40 million loan program and other extraneous income which means the portion of the budget for missions is approximately \$13 million. We have approximately 12.3 million Southern Baptists. As Southern Baptists we give an average of a little over one dollar each to win America to Christ—fifty cents through the Cooperative Program and fifty cents through the Annie Armstrong Easter Offering. This is not enough. It doesn't represent real commitment on our part.

What is the Southern Baptist Convention? It is the Home Mission Board.

FOREIGN MISSION BOARD

And the second major decision made, when the Southern Baptist Convention was organized, was the establishment of a Foreign Mission Board. That stalwart band of Christians had bifocal vision. Their vision extended to the uttermost parts of the earth as they accepted the Commission to carry the Gospel to all people. From the meager beginning, our Foreign Mission Board has grown into a great institution headquartered in Richmond, Virginia, with 2,550 foreign missionaries in seventy-seven countries. We have the largest group of missionaries of any Protestant body in the world. These fine, committed Christians are preaching, they are healing, they are teaching, they are organizing, they are encouraging, and best of all, they are training many hordes of national Baptists to the propagation of God's Word in their own countries.

The Foreign Mission Board works with about 7,000 churches, 6,000 mission points, 6,000 national pastors, 148 kindergartens, 150 elementary schools, 45 secondary schools, 18 colleges, 5 women's training schools, 75 theological schools, 7 nursing schools, 20 hospitals and 215 clinics and dispensaries.

There are 2 1/2 billion unchurched people in the world. We have one missionary for each one million unchurched people in the world.

Today 150,000 people will die; 100,000 of these will have never heard the Gospel. Today 350,000 babies will be born; over 250,000 of these will never hear the Gospel. This should not be so. It is our task as Christians to tell the Good News. God would not give us a task to do without making available the strength to perform the task. God would not give us a command and withhold the resources to fulfill the command. God would not give us a commission without enabling us to fulfill the commission. The task is great but not too great. The command is demanding but not too demanding. We have the resources of the risen Christ and His Spirit available to us and we have the assurance of the return of Christ. Because Christ commands it, we should attempt the task; because the Holy Spirit is with us, we should commit ourselves with assurance; and because Christ is coming again we should proceed with diligence and haste.

Let us not forget our priorities if we are going to take the Gospel story around the world. I ask myself, "How many times do I want the Gospel preached over and over to me until it is first preached to someone who has never heard it before?" I heard someone make the statement that 70% of the preaching in the world is done by 70% of the

preachers to 10% of the people. This is not as it should be. I would challenge you to take the Gospel around the world.

It takes 2,500 Southern Baptists to support one home or foreign missionary. It takes only 450 to support a pastor.

Australia has a missionary for each 500 members; England, one for each 1,000 members and Southern Baptists, one for each 2,500 members.

We do a little better about financing the Foreign Mission Board. If you will look in your Book of Reports, you will find that we gave about \$3 apiece to the Foreign Mission Board last year. This is not enough. Our Foreign Mission Board budget should be \$100,000,000. The number of our missionaries should be 5,000. We have the people in our pews that God could call. We have the money in our pocketbooks to pay the added cost. May each church more fully accept the Great Commission as its own Commission.

What is the Southern Baptist Convention? It is the Foreign Mission Board.

SEMINARIES

As the Southern Baptist Convention began to grow, the need for an educated ministry soon became apparent. In 1859 a seminary was organized in Greenville, South Carolina, by a group of pastors. Later arrangements were made for it to be taken over by the Convention. The seminary was moved to Louisville, Kentucky.

From this beginning of one seminary, there are now six located throughout the United States—one in Louisville, Kentucky; one in Fort Worth, Texas; one in New Orleans, Louisiana; one in Wake Forest, North Carolina; one near San Francisco, California; and one in Kansas City, Missouri. These six seminaries have almost 6,000 students preparing for full-time Christian service.

These six seminaries operate to train Southern Baptist ministers, administrators, missionaries, educational workers, music workers, social workers and a growing number of other Christian-related vocations. It may interest you to know that the beginning enrollment of the seminaries in 1973 was within 16 of being the highest number in history. In all likelihood, 1974's fall enrollment will be the largest in the history of Southern Baptists. Fifteen percent of all seminarians in the United States are in our seminaries, although Southern Baptists represent less than 6% of the population.

The seminaries are not perfect; the teachers are not perfect; but this Convention elects 25% of the Board of Trustees each year and commissions them to work with the administration in keeping the seminaries consistent with the beliefs, the ideals, and the programs of the Convention. No church, no association, and few states could operate a seminary. Collectively, the 34,000 churches working cooperatively through the Southern Baptist Convention maintain six great seminaries, including the two largest Protestant seminaries in the world. Incidentally, these six seminaries are doing an excellent job in training Southern Baptist leaders in every facet of its life for the future. There are those among the 292 faculty members with whom we may not agree totally, but as I see their graduates in pulpits, on mission fields, in choir lofts, in educational ministries, in social ministries it makes me proud of our seminaries.

There is one thing worse than having a difference of thought on a seminary campus and that is for all the faculty to think exactly alike.

Southern Baptists must provide education for an increased percentage of its ministers. This includes seminary training, doctoral work in our seminaries, seminary extension, and other means so that any Southern Baptist pastor who desires to further his education, can find some accessible means to secure that training through institutions or agencies supported by either the state or the Southern Baptist Convention.

We cannot expect all those who go to non-Southern Baptist institutions to come away with a commitment to Southern Baptist programs, with an understanding of its organization, with a favorable attitude toward its literature, with a conviction to support mission giving through the Cooperative Program and with a fervor for the agencies of the Convention. If others train our ministries, others will be shaping their attitudes.

With an increasing number of ministers desiring additional training this is not a matter to be considered at some future date, but it is a situation that must be given immediate attention.

The Seminary Extension Department operated by the seminaries reports a record enrollment of 4,973 persons with interest increasing year by year.

What is the Southern Baptist Convention? The Southern Baptist Convention is seminary education.

Many times I have heard the question, "What do they do with all that money we send to Nashville?" It is a good question. May I remind you of the fact that 50% of the money goes to the Foreign Mission Board, 18.75% to the Home Mission Board and 21% to our seminaries. This is a total of 89.75 cents of each dollar for foreign missions, home missions and seminary education.

It did not take the leadership of Southern Baptists long to recognize that in addition to a trained pulpit they needed a trained pew. Methods should be developed to educate the person in the pew in the Bible, Christian ministry, sharing one's faith, stewardship, Baptist doctrines and other areas essential for an individual to function in a democratic organization such as a Baptist church and to perform as a worthy member of the body of Christ.

It would be a drastic oversimplification to say that the Sunday School Board was organized. Actually the Sunday School Board evolved over a long period of years to become the largest of the Southern Baptist Convention agencies. From the Sunday School Board come periodicals, information on methods, and assistance in the area of Bible study, church training, church music, Christian literature, Vacation Bible School, deacon's training, church administration, and a multitude of other areas.

Last year the Sunday School Board issued 83.5 million periodicals, bulletins and special study items; they published 72 new books and sold over 5 million books and supply items. The Sunday School Board is on the front line of Baptist agencies. It communicates through the printed word. I marvel that the Sunday School Board communicates as well as it does as we think of the great variation in education, in travel, in geography, in experience, and in attitudes that exist among the 12 million Southern Baptists.

What is the Southern Baptist Convention? It is the Sunday School Board.

Three-quarters of a century ago, the inventive genius of man developed techniques of communicating without wires. Soon thereafter, the radio industry was born.

Discerning Southern Baptists saw in this new means of communication an opportunity to spread the Gospel. Thus the Radio Commission came into being.

As television developed and this new phenomena became an effective mind molder and opinion maker, Southern Baptists enlarged the work of the Radio Commission to include television. We now have located at Fort Worth, Texas, an effective Radio and Television Commission.

Currently the Radio and Television Commission has thirty-nine programs broadcast on 2,802 stations. There are 9,000 separate programs each week, an average of one each sixteen seconds. During a recent twelve-month period there were written responses from over 190,000 new people. During the month of March there were 31,000 responses for one program.

The average Southern Baptist provides less than 15¢ a year for the ministry of the Radio and Television Commission. Proctor and Gamble spends forty times as much on the radio

and television to sell "soap" than the Southern Baptist Convention spends to sell the "cleansing power" of Jesus Christ.

Radio and television can enter a home where a visitor is not welcome; it can enter a high-rise apartment with a guard standing at the door; it can enter a village inaccessible by modern means of transportation; it can penetrate the Bamboo Curtain; it can go over the Iron Curtain.

What is the Southern Baptist Convention? The Southern Baptist Convention is the Radio and Television Commission.

BROTHERHOOD

Southern Baptists believe in the priesthood of the individual; that not only should the individual accept the "office" of the priesthood but he should accept the "duties" of the office. Each competent individual is responsible to God for his own ministry. The work of all the people of God, the "laos", is indispensable if the Christian church is to grow and develop.

Southern Baptists recognize this and have taken positive action to enlist men. As a result the Brotherhood Commission has been organized and given the mandate to enlist men in mission education, mission involvement and the support of missions.

Perhaps the next great advance of Christianity awaits the involvement of increasing numbers of lay persons. I believe this to be true. We need more people called for full-time Christian service, but we also need to involve great multitudes of unchurched lay people to carry the Word of God to the uttermost ends of the earth.

To me the greatest apostasy of the last one hundred years has been the perpetuation of the non-Biblical concept that the burden for evangelism and missions lies only with the full-time Christian worker and that the "layman" has little responsibility. Lay people are expected to occupy the church pew, to fill the offering plate, to teach a Sunday School class, to attend Church Training but otherwise are seldom challenged by the church program.

We seem to have forgotten that in the early church the "laos" were the people of God—all the people of God. There was no distinction between those we now call "ministers" and those we now call the "laity" insofar as their obligation and responsibility for living the Gospel and spreading the Gospel was concerned. Once again, we need to get the lay people involved.

We turn to the Brotherhood and we say, "You provide us leadership in this area."

Incidentally of the dollar that you send to the Southern Baptist Convention, one cent of it goes to the support of the Brotherhood Commission.

What is the Southern Baptist Convention? It is the Brotherhood Commission.

In 1888 Woman's Missionary Union was organized as an auxiliary to the Southern Baptist Convention. What a marvelous job the women have done in missionary education, in calling out missionaries, and in launching two great programs to support home and foreign missions. This year these programs will produce \$30 million for the cause of Christ. Thank you, ladies, for what you have done.

But the Southern Baptist Convention is more than these. It is a Stewardship Commission seeking to enlist more and more members to acknowledge God as the owner, man as a steward, and to challenge men to return to God at least a tithe of that which they have been entrusted; it is a Christian Life Commission challenging Southern Baptists and the nation in the area of Christian morality and ethics, so sorely needed at this time; it is an Education Commission working with the state-owned Baptist colleges and universities to bring about coordination and cooperation so that these institutions can be more effective in their programs of collegiate training for young people; it is a Historical Commission preserving the history of the past and keeping records of the events of the day which will be Baptist history tomorrow; it is the Southern Baptist Foundation seeking more efficient utilization of investment funds for Baptist institutions and providing another channel for Southern Baptists to make lasting contributions in support of any or all of its agencies and activities; it is cooperation with National Baptists in the operation of the American Baptist Seminary in Nashville; it is the Public Affairs Committee, headquartered in Washington, providing constant vigilance in the area of Religious Freedom and the Separation of Church and State; it is membership in and support of the Baptist World Alliance as this body seeks to strengthen Baptist fellowship, organization and witness throughout the world; and it is a small staff located in the headquarters building in Nashville carrying on the day to day work of the Convention, providing public relations and publicity, seeking program coordination, and distributing Cooperative Program and designated funds on a predetermined formula to the agencies of the Convention.

All of these eight agencies and organizations combined receive only 4¢ out of each Cooperative Program dollar sent to Nashville.

HOW FINANCED?

How is all this program financed? Where does the money come from and how is it distributed?

Before 1925, various agencies of the state and the various agencies of the Southern Baptist Convention, separately and independently, zeroed in on the local church for assistance. They begged, they cajoled, they entertained, they preached and they talked. Often the most effective speaker would get the most money regardless of the priority of his cause.

The continuing pressure on the church created problems in the local church. All the causes were good but the local church was not in a position to evaluate the work of each and the repeated demands of the special offerings created serious problems in the local church. From this came the Cooperative Program. There was thus established a channel through which a church could devote a portion of each undesignated dollar to the support of all the state convention agencies and all Southern Baptist Convention agencies. The church itself would decide what portion of the undesignated dollar would go to these causes. Then the money would be sent to the state convention headquarters and there a division would be made between the state and the Southern Baptist Convention. The Cooperative Program thus made it possible for a church to make "one gift for all."

The Cooperative Program has proved to be a benefactor to Southern Baptists. It has worked well. It will continue to work effectively only if:

(1) Churches recognize their responsibility. The average church of the Southern Baptist Convention keeps 91¢ of the undesignated dollar in the church, 6¢ goes to the state convention, and 3¢ to the Southern Baptist Convention. For its own good, 91¢ is too much for the church to keep. The average is 9¢—that means most churches are under the 9¢. A church cannot get "open-window" blessings if it is so self-centered that over 90¢ of each undesignated dollar has to be spent locally. I firmly believe that in 99 churches out of 100 a committed pastor and two deacons can bring about an increase in Cooperative Program giving if they are currently giving less than 10% for missions through the Cooperative Program.

(2) We should bear in mind that the Cooperative Program is a two-part agreement. It is an agreement between the state conventions and the Southern Baptist Convention. (Although the association is not included in the cooperative Program, most churches should include a worthy item in their budget for the support of associational missions.) Fulfilling this cooperative agreement, the church should recognize that it should give a worthy portion of its undesignated dollar through the Cooperative Program to help finance all the

state agencies and activities and all the programs of the Southern Baptist Convention.

The state convention should recognize that this is a cooperative agreement. It was originally developed as a result of conferences between the state conventions and the Southern Baptist Convention. State conventions should not reduce the portions of the funds allocated for Southern Baptist causes without a prior conference with representatives of the Southern Baptist Convention.

Likewise, the Southern Baptist Convention is part of the agreement. They should help by encouraging stewardship and mission giving, by being good stewards of the funds they administer and by cooperating with the state conventions in promoting increased giving through the Cooperative Program.

In 1975, we will be observing the 50th Anniversary of the Cooperative Program. It is a year of thanksgiving for indeed we should be grateful for that which has been accomplished through the Cooperative Program. This should also be a year of commitment. A goal of \$150 million is being suggested for Cooperative Program giving during the 50th Anniversary year. This is an attainable goal. The money is in the pockets of Southern Baptists. We need to commit ourselves to this worthy goal. By so doing, we can put more missionaries on the foreign fields; we can put more missionaries on the home fields; we can strengthen seminary education and expand it by making it available to many who are not now being served through Southern Baptist educational channels; we can increase the work of the Radio and Television Commission; and we can strengthen the work of every other agency of the Convention.

Southern Baptists give 2 1/2% of their income to their church. There is room for improvement.

In addition to funds received through the Cooperative Program, the two special mission offerings sponsored by Woman's Missionary Union make major contributions for home and foreign mission support.

SOUTHERN BAPTIST GROWTH

The unusual growth of Southern Baptists in the United States has not been by accident. The growth has been a result of some very definite and basic principles. May I call some of these to your attention:

(1) Southern Baptists are a "people of the Bible." This should continue to be our reputation, our practice and commitment. We must believe the Book, we must read the Book, we must follow the Book, we believe the Bible is God's Word in which He reveals Himself to man and by which man has access to God through faith in Jesus Christ.

Although I have never been to a seminary nor studied theology, I believe that when reading the Bible with a believing attitude, an open mind and an open heart, the Holy Spirit will cause the Word to speak to me in a way that I can understand and with a meaning that is sufficient for my salvation and adequate for my daily walk. I also believe, (and this is more difficult,) that I must grant the same right to others and if his understanding is not exactly like mine, I should not condemn or judge.

Stay close to the Book. Preach it and teach it, read it and receive it, acclaim it and proclaim it.

(2) Southern Baptists have always committed themselves to evangelism and missions. This is based on a belief that men are lost and salvation is only available through faith in Jesus Christ and that every Christian has the responsibility through evangelism (at home) and missions (away from home) to tell lost men of Jesus.

Evangelism and missions brought Baptists together. A desire to fulfill the Great Commission, the need of joint financial support for missions, the need for cooperation in training missionaries, and the appeal to call out missionaries—these have done more to bring Southern Baptist churches together than anything else.

Thirty-four thousand churches have been brought together in the Southern Baptist Convention largely to carry out the Great Commission, at home and abroad, to train pastors and missionaries, and to provide published material so that the pew as well as the pulpit can be informed.

Evangelism and missions will hold us together. At times theological matters become divisive among Baptists, matters of polity become disruptive, institutions and their needs become questionable, methods become argumentative, however, two things among Baptists will heal the breaches, soothe the ruffled feelings, calm tempers and unite us, and they are evangelism and missions.

Evangelism and missions are glue that sticks us together; they are a bolt that fastens us together; they are the rivets that lock us together; they are the weld that molds us together; and they are the thing that binds us together.

Truly, evangelism and missions are the great cohesive forces among Southern Baptists.

(3) Southern Baptists have magnified the Biblical basis for stewardship. They acknowledge God as owner and man as the steward, and the tithe as belonging to the Lord.

(4) Southern Baptists have developed a program for educating its own ministers and denominational leaders through their seminaries and providing Christian training in many universities and colleges operated by state conventions.

(5) Southern Baptists have impressed upon each individual his responsibility to share his faith and to provide a witness to lost people wherever they are found.

(6) Southern Baptists have put strong emphasis on the establishment of churches as the "body of Christ" and a fellowship for like-minded believers.

These are some of the things that have made Southern Baptists grow.

In conclusion, I would like to focus your attention on some of the many things Southern Baptists need to consider in the days that lie ahead:

(1) We need to provide more training for more of our ministers. A recent survey indicated that 22% of our ministers have a high school education or less; 69% have either attended college or completed college or have seminary training; and 36% have completed seminary training. The 50¢ per capita that Southern Baptists put into training their ministers is insufficient and the present programs are inadequate to reach many who desire to further their ministerial training. This is our task. We should not leave it to others.

(2) We must recognize that the task of winning the world for Christ cannot be done by "paid" persons alone. Their efforts and their leadership must be supplemented by an increasing number of committed lay people who are willing; able and eager to share their faith. I believe in a God-called ministry. I believe that God still bestows the "highest gift," prophecy, to some and then lays His hands upon them to be His servants and the shepherd of His flocks. But the increasing perplexity of the age in which we live together with the frustration of adults, the trauma of youth, the confusion in our homes plus the increasing administrative responsibilities of our pastors all make added demands upon the pastor's time. Also, lost people are not coming to church.

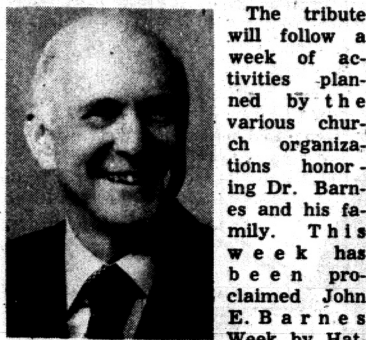
On the other hand, many young people are not primarily concerned with taking a job that pays the most money; retirement at age 65 is almost universal (and this will probably be lowered in the lifetime of many here), many people retire earlier than 65; particularly in the military and government service, a large number of people attain their financial goals in life at an early age and an increasing number of people are willing to take jobs in areas where their life could count a maximum for Christ.

(Continued On Page 3)

Main Street To Mark Pastor's 30th Anniversary; Hattiesburg Proclaims John E. Barnes Week

By Mini Ekes, Staff Writer
Hattiesburg - American

A special tribute will be paid to Dr. John Evan Barnes, Jr. on Sunday, June 16, upon his 30th anniversary as pastor of Main Street Church in Hattiesburg.



Hattiesburg mayor A. L. "Bud" Gerard, commemorating him for his service to the community.

During the Sunday morning worship service special guests and former members of Main Street will be recognized. Dinner on the grounds will be served following the service with an afternoon program of music and testimonies planned. The Gospel Hour Quartet, which was organized

shortly after Dr. Barnes came as pastor to Main Street, will present musical selections and many individuals will express appreciation to Dr. Barnes for his work and accomplishments.

Dr. Barnes came to Main Street Church from First Church of West Point, Miss. in June, 1944. Prior to his West Point pastorate, he had served as pastor in Atmore, Ala. He succeeded Rev. J. A. Barnhill at Main Street, and presented his first sermon on June 18, 1944.

During his ministry at Main Street, the membership has grown from 1598 to 2,955. In 1952 a \$370,000 educational building and chapel were added and with the completion of the annex, Main Street became the largest church building in the state at that time. The budget has grown from \$28,000 in 1944 to the present \$311,000 budget.

Total missions since 1944 has been \$997,551 and total receipts up to the present date is \$5,202,084.

The church has three radio broadcasts every Sunday which were instituted during Dr. Barnes' ministry. These include both worship services and a 30-minute broadcast every Sunday morning at 8:15, The Gospel Hour.

According to Dr. Barnes, one of the mountain peaks of his ministry at Main Street was the beginning of the televised morning worship service. The service is broadcast live by WDAM-TV, Channel 7, and is viewed by 81 per cent of the people within its 26-county area. Another highlight of his ministry was a million dollar building program which was completed in 1968.

SBC Cooperative Totals Continue Gain

(Continued From Page 1)

Totals for October, 1973 through May 1974 were \$25,613,229, an increase of \$3,228,931 and 14.42 per cent over the same months last year. Designated receipts for the year to date were \$28,688,841 for an increase of \$3,682,850 and 14.64 per cent.

While undesignated Cooperative Program receipts have continued to rise each month of the current fiscal year, Williams noted that designated receipts, which showed a decline of 1.48 per cent in April compared with April, 1973, were up in May and showed an increase of 43.16 per cent over May, 1973. Designated receipts for May, 1974 were \$4,227,935, an increase of \$1,269,774, Williams

ed in 1968. Main Street has adopted many missionaries during Dr. Barnes' pastorate, and has begun several missions in the Hattiesburg area. The church also sponsors the La Baca Baptist Church in the Canal Zone. When he first came to Main Street, Dr. Barnes recalls his major emphasis was on stewardship and evangelism; and in beginning his thirtieth year at the church, he said the emphasis hasn't changed. For many years, he noted, the church was adding 300 members yearly but the number of other churches springing up in the Hattiesburg area caused a decline

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Thursday, JUNE 13, 1974

BAPTIST RECORD PAGE 3



Association Stewardship Development Program

Tishomingo Baptist Association is conducting a Stewardship Development Program for a Baptist Association during the summer of 1974. The purpose of this program is to inform and inspire the members of the churches relative to the task of Associational Missions and of the Cooperative Program. The churches will also be encouraged to have some kind of stewardship emphasis during the fall of the year. Seen in the picture are members of the steering committee in a training session led by Rev. Clarence H. Cutrell, Associate in the Stewardship Department. From left: Rev. Jack E. Maroon, pastor of First Belmont and chairman of Budget Planning; Mrs. E. N. Allen, Assoc. W.M.U. Director and chairman of supper arrangements; Mrs. Dee Massey, associate W.M.U. director and assisting Mrs. Allen with supper arrangements; Mr. Cutrell; Rev. W. A. Hamilton, pastor of Calvary, Belmont, and Associational Stewardship chairman; Mrs. W. C. Gann, Associational Secretary; Rev. Eugene Tension, pastor of Tishomingo Baptist Church and chairman of Team Captains; Rev. W. C. Gann, superintendent of missions for Alcorn and Tishomingo Associations will also serve as chairman of the Promotion Committee. Not present was Rev. Bill D. Credille, pastor of Bethlehem and Moderator of the association, who will also assist in the promotion of the campaign. This is a joint effort of associational Missions and the Cooperative Program.

Hope From That Dawn' Subject Of Sermon

(Continued From Page 1)

they could not change the world during a summer vacation. They then retreated into the womb of a rather isolated pigsty that keeps asking, "What difference does anyone's efforts make anyway?"

Sometimes I feel that trying to help history along or change society is about as futile as rearranging the deck chairs on the Titanic!

Also, a fresh wave of hedonism is among us. It says, "Let's enjoy the pleasures of the moment, for there is no tomorrow." As the gospel according to Schlitz puts it, "Grab all the 'gusto' you can because you only go around once."

So we live in an endless ambience of pleasure and boredom. Maybe we believe that if we plunge into enough enjoyable activities, what is wrong out there will somehow go away.

But life is for real, and most of us just have to rough it out—glad for the routine that keeps us occupied!

We try, with a straight face, to make ultimate concerns out of attempts to curb inflation, the latest public scandal, the upcoming elections, our next vacation, or some hoped-for raise.

We are even willing to allow ourselves to become absorbed in the would-be-problems pushed by Madison Avenue—"ring around the collar," deodorants that lose their power after five o'clock, and the single razor blade that doesn't catch quite all the whiskers the first time by.

Listen: the truth that you and I and our world need to hear today is that when our lives are void of the transcendent, they sink into the absurd.

"Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end."

We all know that Simon Peter went on to deny his Lord, which is another way of saying that he would renounce his vision and walk away from it all!

But the good news of the Gospel is that Simon Peter left too soon. He left before the dawn! The world was not coming to a stop—as he thought—it was coming to a start!

Almighty God reversed the sentence of death that sinful man had imposed on Jesus. The angel of the Lord said, "He is risen; He is not here: Behold, the place where they laid Him."

Indeed, when the dawn came, those who had journeyed to Joseph of Arimathea's garden prepared to mourn, left to rejoice.

They had come walking, but they left running!

Death had done its worst, and its worst was not enough. The eternal God had now pronounced His divine "well done" on all that Jesus Christ had come to do and say and be.

The kingdom of God had a future after all!

You see, the Bible tells us most assuredly that God's purposes for us will ultimately prevail; that service will triumph over exploitation; that generosity will pre-empt greed; that freedom will overcome bondage; that grace will reign over sin; and that love will be victorious over hate.

To be a Christian today is to believe that this is so!

Against Dachau and Hiroshima, against Belfast and Bangladesh, against Vietnam and South Africa, against assassinations in Dallas and Memphis; yes, and against the petty hatreds and antagonisms of your heart and mine, God sets the resurrection of His Son and invites our trust and hope.

We simply are to keep busy at our heavenly Father's business here on earth.

One day turned it all around for Simon Peter! He realized that there was a dawn, that there was hope, that Jesus Christ's kingdom would be a reality after all.

So, well may the trumpets sound! Well may our hearts be glad! God has won!

Now as I look at this vast throng, I am reminded that paramount matters often have strange and seemingly small beginnings.

Christopher Columbus' first voyage to America cost less than ten thousand dollars; currently large ocean liners have a single stateroom priced above that figure.

The airplane made by the Wright brothers was built out of spare bicycle parts, had a top speed of less than seven miles an hour, and flew only one hundred and twenty feet. Today's 747 Jet will get you from Dallas to the nation's capitol in two hours, carrying 358 passengers at an altitude of about 40,000 feet with a speed of better than 600 miles an hour.

Who would have imagined that the organization initiated in the First Baptist Church of Augusta, Georgia, in May of 1845 would become the largest Protestant denomination in America?

Who could have imagined that those initial 327 Baptists from eleven states would multiply to a throng like this—representing fifty states and over 12,000,000 members with more than one billion dollars in total gifts!

Nevertheless, these days it is fashionable to be impatient with anything institutional or organized. Certainly, a favorite pastime of the radical theologians and sundry other ecclesiastical morticians is that of belittling the church, and pronouncing with monumental dogmatism that the days of Christianity are numbered, that we should just sit down and watch the end.

There is nothing new about this. Impatience with the church is as old as the church herself. The church must always stand under the judgment of God and before the criticism of men. She must be continually renewed, but, I say that the posture of protest should never be adopted without the corresponding stance of love.

The poet, Robert Frost, wanted this on his gravestone: "I had a lover's quarrel with the world." Frost rebuked and criticized the world out of his tremendous love for it and his longings to see its rich possibilities fulfilled.

This morning, as I am attempting to speak positively for the

Christian faith, I ask, "Shouldn't we have a lover's quarrel with the church?"

Of course, there is always a gulf between the actual and the ideal.

As one wise old believer once advised younger Christians, "We should leave the perfect parish where it belongs—in the world of fantasy."

The most foolish of all myths is the myth of perfectionism in anything on this earth. We ruin our chances of both happiness and usefulness by expecting too much from our institutions and relationships.

We must plain expect the impossible of our families, our government, our military, our churches.

We overlook the fact that almighty God builds the church out of struggling, weak, unlovely people.

Jürgen Moltmann's book, *The Theology of Hope*, has sharply answered the nihilism of Europe following two world wars and certainly enthralled American theological circles. Moltmann convincingly brings us back to the hope that we believers must offer this age!

In a Singapore prison following the outbreak of World War II, there was a prisoner whose best friend had been sentenced by the Japanese to solitary confinement. He kept wondering what he could do to help his friend. The obvious answer was, "Nothing." His friend was locked up in a tiny cell in a section of the prison which was so heavily guarded that no one could get in without permission.

Then one day a fellow prisoner saw this man trying to cut another prisoner's hair. "Hello, John. I never knew you could cut hair!" "I can't," replied John. "It is something I've never done before. I'm just learning." "Why?" "Well, as you know, my friend is in solitary. He is allowed to have his hair cut once a month. So I thought I'd apply for the job."

Sometime later all the prisoners heard that John had been appointed as barber for those in solitary. Then many asked him, "How are things working out now that you see your friend, Jim, every month?" John's answer was, "Oh, I'd say fair. I can't take him anything and I can't speak to him." "Well, then what can you do?" "Well, while I'm snipping away at his hair, I can keep saying to him, 'Please keep your chin up, keep your chin up.' The guards think this has something to do with barbering—a shibboleth of the trade. So I just keep saying 'Chin up! Chin up!'"

That is what we believers, set down in a sinful world in 1974, must constantly proclaim to our day, "Chin up. There is hope! Jesus Christ offers the way out of our maze of dreary, sinful days—the way of pardon and reconciliation."

We ought to be aware that what ails our society will not be overcome without organized effort and that unorganized Christians are no match for organized evil.

Nevertheless, the tension between aversion to organization and awareness of need for organization gives most of us fits, does it not?

I would remind you that in the New Testament there is no such thing as a Christian-at-large or Christians in isolation. Jesus' deliberate strategy was to choose twelve disciples and send them out. Subsequently, Dr. Luke tells us, "... The Lord appointed other seventy also, and sent them two and two..."

The first item on the docket of the infant church was an administrative item: to secure a successor to Judas Iscariot.

Indeed, the Scriptures are never afraid of organization. Granted, the primary focus of the mission of the church is not the buildings where we meet and worship. Nor is the kingdom of God a repair job for shattered nerves. The primary focus of the church is out there where we live, where we have our social life, where we gather with friends and family, where we labor for our daily bread.

This is precisely where the kingdom of God is to be discerned—the sacred and the secular all mixed up together in contemporary society and out of it something new—the dawn of hope.

The truth is, it is an exciting time to be alive if you have genuine hope. However, you cannot get it by simply patching up liturgies with guitars, or by new ways of arranging the ordained ministries, or by tinkering with old structures and existing functions—as necessary as all that may be at times.

It is evident enough that our churches have often been manipulative in evangelism, at times ignoring minorities and trapped in culture, and even sometimes taking a "fatearth" stance on the Bible, and we know all about "the sweet bye and bye" but little about the here and now.

There is presently a new breed of well-paid executives in the offices of many major industries throughout our nation whose job it is to determine what business a company is in. On the face of it, this seems to require no analysis or investigation. Certainly General Motors, DuPont, Westinghouse, and IBM know what their business is. No! This is not the case, these executives maintain.

They point out that one of the biggest businesses in America once was the buggy business. Yet, when the automobile era was ushered in, the buggy business was ushered out. Why? Because the people who made buggies were in the buggy business-period! They did not see themselves as being in the transportation business. Had they known they were in the transportation business, they would still be in business today—as builders of automobiles and ships, planes and missiles.

Any any Christian group that gets so involved in what it is doing without knowing what it is, is simply beating the drums for its own funeral.

For one to say or believe that he or she is a wife, a father, an accountant, a secretary, a serviceman, a professor, is to mistake identity for essence. It is to mistake what one does for what one is. Consequently, you never really know who

you are or what your real mission is. Of course, our mission as Christians is to offer this world fellowship with almighty God through Jesus Christ.

In our era of disillusionment, I submit that many believers have about given up on ever finding purpose and happiness. They just sit with Simon Peter "to see the end." They are so filled with boredom and pessimism these days that it is difficult, if not impossible, to convince them that abundant and eternal life can be a present reality.

My friends, happiness is inseparably related to Christian hope. Without valid hope there can be no real happiness. Complete happiness is found through Jesus Christ! It is always the by-product of His presence and our subsequent service, and therefore happiness is a present possibility for everyone listening to me.

I am not talking about some rose-colored view of things, like whistling in the dark to keep up courage. That is not the answer!

The solution is found in the Bible, in Christian hope, in a resurrected Saviour, in a new quality of living.

In truth, all religion is another form of hope. It is like John Bunyan's descriptive phrase, "yonder shining light."

Today the most important and insistent movement in Christian circles on both sides of the Atlantic is called "the theology of hope." This theology is rooted in the nature of our Biblical faith. Proper Christian evangelism is impossible without it. Likewise, the ability to hope bestows energy for Christian social action—keeping it from becoming just a movement of desperation.

I wish I could shout it for the whole world to hear: "A theology of hope takes evil seriously by confronting it with the redemptive power of the living Christ, which can more than match the most insidious wickedness!"

You see, your hope is what makes you tick. Hope gives meaning to life, and Christian hope looks beyond momentary suffering and defeat to final victory assured for us in Jesus Christ!

In James Russell Lowell's poem, "Columbus," the poet is feeling his way into what it must have been like to have had Christopher Columbus' vision and have faced the obstacles, first on land and then on sea, that the explorer had to endure. Toward the end of the poem the crew puts the pressure on Columbus to turn back. All those days at sea and no sign of land! Food and water supply diminishing, they beg him, almost to the point of mutiny, to turn around.

But Columbus asks for one more day, one more dawn! He cries out:

"O God, this world, so crammed with eager life... let me not in their dull ooze be stranded;

One poor day!

Remember whose and now how short it is!

It is God's day, it is Columbus's.

A lavish day! One day, with life and heart,

is more than time enough to find a world."

We Southern Baptists have one day, our day, to find and win a world for Jesus Christ. We can sit down like Simon Peter and await the end, or we can attempt to conquer it now.

In 1924, George Mallory and a party of Englishmen attempted to scale Mount Everest. After enduring unbelievable hardships, they camped 25,000 feet up.

From this point two of them set out for the summit, but their heroic attempt failed. Today, Mallory, and his companion lie buried under the snows of that Himalayan peak. Their friends returned to England to tell their story.

One of them addressed a large London audience. He stood before a screen on which was shown an enlarged photograph of Mount Everest. After he had described the difficulties and tragedies of their expedition, the man turned and seemed to address the picture of the mountain.

"Everest," he said, "we tried to conquer you once, but you overpowered us. We tried to conquer you a second time and again you were too much for us. But Everest, I want you to know that we are going to conquer you."

In this Southern Baptist Convention of 1974, I would like to think that with authentic Christian hope we who are gathered here would say something like that to our world: "We have tried for 2000 years to bring you to the kingdom of our God, and the power of His Christ. We have tried again, and you can be sure of it: we will keep trying."

"We will not sit down 'to see the end,' rather with authentic Christian hope we will rise up to face the dawn with our victorious Lord."

Cooper Delivers Convention Address

(Continued From Page 2)

To supplement the work of the pastor and the missionary, we must recruit increasing numbers of "lay people" for effective Christian service.

In addition to the recruiting of lay persons by the Home Mission Board and the Foreign Mission Board (and good work is being done by both of these), we need to consider an inter-agency program (perhaps financed by the Conven-

tion) that would diligently, persistently, and intelligently seek to enlist for Christian service large numbers of the 10,000 graduates from our Baptist colleges this year, seek recruits from among the estimated 25,000 Southern Baptists who will graduate from state-supported colleges this year, recruit large numbers from those who attain their financial goals in life or who retire early and give hundreds of the 80,000 Southern Baptists who will reach the age of 65 this year an opportunity to invest one or more years in meaningful Christian service beyond the territory served by their local church.

(3) Southern Baptists suffer a substantial talent drain. There are pastors leaving the pulpit, denominational administrators gaining secular employment, missionaries resigning, and lay people becoming involved in a multitude of existing or newly organized groups not related to the Southern Baptist Convention, such as Bible schools, educational institutions, evangelistic, missions, civic and health organizations.

We spend thousands of dollars educating ministers; we spend additional thousands of dollars transporting and housing missionaries; we are short of pastors and in need of eight hundred more foreign missionaries and hundreds of additional home missionaries; hence, we can ill afford losses in these categories. This is an appropriate area of concern to all Southern Baptists and should be made an object of continuous consideration.

There is little or no opportunity for the average Southern Baptist layman who desires to become meaningfully involved in some phase of Southern Baptist life, to express himself through existing organizations or agencies unless he is one of the only 375 who happen to serve on a Board or a Commission of the Convention. Many laymen are often frustrated in their efforts to involve themselves beyond the local church; often their efforts are frowned upon. Little wonder that many of our most talented and affluent laymen find fulfillment in activities and organizations not directly related to the Southern Baptist Convention.

(4) There are 100 million people in the Northeast one-sixth of this country. Forty-five million of them are unchurched. Embraced in this area is the financial, transportation, governmental, educational, entertainment, and political capital of the world. We should be making an all-out effort to claim more of these people for Christ.

The North-Central states including Ohio, Indiana, Michigan, Illinois, Wisconsin and Minnesota are developing a program to double the number of churches and their total work by 1990. The Home Mission Board will be helping. This is a challenge to us all. Perhaps there are individuals, churches, associations and even state conventions that could find useful ways in which they could get involved in this challenging task.

If we are to maintain our baptisms in the face of the declining birth rate we must go where the prospects are and intensify our efforts there.

(5) We should intensify our teaching and promotion of stewardship not only to provide funds to extend the Gospel but to combat secularism and materialism. Christians grow by giving; increase by sharing; and enlarge by dividing. Full cooperation with plans for the 50th Anniversary observance of the Cooperative Program is a worthy goal for each church.

The sending ministry is one Christian activity in which all of us can become more meaningfully involved.

(6) Southern Baptists should be more cooperative in joint endeavors with other Christian bodies in areas of mutual concern. We can share our knowledge of evangelism without losing enthusiasm; we can share our methods of Bible study without adverse results; we can share our genius in organization without affecting the organization; and we can share "in dialogue" our theology without our beliefs being destroyed.

We have obtained maturity as a Christian body and we need not fear cooperating in a joint endeavor such as evangelism, which is of mutual interest and through which God can be honored and glorified.

(7) As individuals, churches and organizations, Southern Baptists need to appropriate and depend more on the presence, power and work of the Holy Spirit. We need more Spirit-filled people, Spirit-filled churches, Spirit-filled agencies and Spirit-filled meetings. As we become continually led by the Holy Spirit we become effective ministers in the hands of God.

Because some religious groups seemingly carry the doctrine, expression and manifestation of the Holy Spirit to excess does not mean that Southern Baptists should neglect the Holy Spirit or that we should fail to acknowledge His presence and claim His power and permit Him to work through us.

Sometimes we permit "tongues," the least of the gifts, to become so paramount in our consideration, that we neglect the "greater" gifts. Incidentally, I feel it would be helpful to many ministers, lay people and many churches if a "Blue-Ribbon Committee" of Southern Baptists would issue a "Statement on Tongues" and how to properly work with this phenomena when it occurs in churches.

What is often divisive, under the true leadership of the Spirit, might be made cohesive; for divisiveness is not of God.

Southern Baptists should be proud of their heritage. They can look back with satisfaction on reasonable accomplishments and they can face the challenge of the future with assurance knowing that God is available and that He will hear those who ask and open the door to those who seek. We are not alone in this task. The Holy Spirit is by our side and certainly Christ will return, for surely the King is coming. Let us be ready.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

A Special Word To Men

(And to wives and pastors who want them to become more interested in and involved in the whole church program, and especially in world missions.)

We want to tell you about an exciting new publication for men called *World Mission Journal*, published by the Brotherhood Commission of the Southern Baptist Convention.

This is a tabloid size monthly newspaper filled with good things in which Southern Baptist men should be interested. It is attractive in format and layout, interestingly written, and uses a variety of drawings and photographs, along with a touch of color.

The editor is Jim Newton, who served for several years as associate editor of Baptist Press in Nashville. Last year Jim moved to the Brotherhood Commission as editor of *Baptist Men's Journal*, and he has made numerous changes in the publication, not only in name, but also in format and content.

In the issue before me (June, 1974) there are many articles and news stories, which should be of interest to almost any man in the convention.

Included are articles concerning the

meeting of the Southern Baptist Convention in Dallas (now in session) with a special feature on the president of the convention, layman Owen Cooper of Yazoo City.

There are news reports and articles on world missions.

Several articles are related to Christian laymen who are involved in sports. Feature stories tell of a Tennessee chicken farmer, a Louisiana shrimp-er, a Texas airline pilot, and a man who ministers to the trainers and other workers at race tracks.

There are editorials, letters to the editor and other interesting departments.

Every Baptist man should be reading this publication.

Churches can order it in bulk for distribution to their men at 45¢ per quarter or \$1.80 per year (The publication is a monthly). Individual subscriptions are \$2.00 per year.

To secure it write to World Mission Journal, 1548 Poplar Ave., Memphis, Tenn. 38104.

We believe every Mississippi Baptist man should read the *Baptist Record*. He will do well to read the *Baptist World Mission Journal* also.

Bible Memorization

Last week we carried a page of pictures of state winners in the Children's Bible Drill, sponsored by the Church Training Department. Hundreds of children participated in this program, and these were the ones who had moved up to the finals in their areas.

We congratulate the Church Training leaders for their work in sponsoring this program. We do not know of any finer work they can do with young people than to lead them to study of and memorization of the scriptures.

Remember the words of the Psalmist, "Thy word have I hid in mine heart that I might not sin against thee."

Or the record concerning Jesus that he responded to the devil with quotations from the Scriptures.

One of the most touching things in the reports of the men who were held as prisoners in North Vietnamese prisons, was the "Bible" that they put together from Scriptures which they had memorized. One remembered one verse and another a different one. One would recall part of a verse, and together they pieced it together until they had the whole verse. This "Bible" made up solely of scripture which had been memorized, sustained these men during those long and dreadful days in the prisons.

We believe that parents should teach their children to memorize the scriptures. Remember Paul's word to Timothy "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15) Note that he did not just know "about the holy scriptures"; he had "known" the scriptures, which surely must mean that he had memorized some of them.

Yes, parents should lead their children to memorize the scriptures; and Sunday school teachers should lead in such memory work, and the churches and the denomination. Of course, the Word should not only be memorized, but also studied and applied to life.

As we said in the beginning, we congratulate the Mississippi Baptist Church Training Department for its part in promoting this program.

We do not know of anything more important that it could do for the children in our churches.

The only way to multiply happiness is to divide it.

Hate hurts the hater more than the hated.



FIRST THING LAST

THE BAPTIST FORUM

Questions Sunday Commencements For Baptist Institutions

Dear Dr. Odle:

It concerns me, as a Baptist pastor, who formerly served and lived in Mississippi some 12 years ago that Mississippi College held its graduation exercises on Sunday. Why should a Baptist College find it necessary to use the Lord's day to graduate its young men and women?

There are several reasons I question this. Many of the students, no doubt, are pastors. It takes them away from churches where they should be ministering. In these churches, if they are average Baptist churches, there are people who find excuses regularly to miss Sunday services. As far as they are concerned their "need" may be just as great as graduation (even once in a lifetime).

Here in Alabama we have a real problem with people using the Lord's day for boating, auto racing, mowing lawns, even farming sometimes, fishing, business remaining open, and many more deeds of disregard for the Lord's day. Perhaps you do not have this problem in Mississippi.

Perhaps the administration felt this would offer no problem and would give more parents and friends an opportunity to attend, that could not attend on Saturday. Now, this does sound real logical and perhaps there is a note of genuine need expressed here. On the other hand Memorial Stadium seems to always be nearly full when Ole Miss and State play in Jackson on Saturday. There is a strong feeling many would make it at midnight Thursday and still report for work on Friday.

By this far-fetched thought it is simply a way of saying most will come to graduation of relatives whenever it is. When I graduated from New Orleans my parents made it from Alabama for a week-night graduation.

Mississippi College has a responsibility to support local churches from whom MC draws her major support. Once or twice a year is still one or two times too many to use the Lord's day for even graduation from a Baptist College. The Lord's day is misused enough without Baptist schools lending support. Samford University has graduation on Saturday as well as William Carey. Why does MC insist on Sunday?

Perhaps this has been the day for MC many years. I do not know. Having never been aware of this before this may be the only time I hope this is the case.

May this letter cause the administration of MC and officials of the Mississippi Baptist Convention to carefully consider using another day for graduation. Make the Lord's day really His.

Sincerely yours,
James C. Walker
Pastor, First Baptist Church
Fayette, Alabama

On The MORAL SCENE...

AID TO PRISONS? — "Rather than pour money into buildings we need to pour that money into people," said Mortimer S. LeCote, Jr., in recent testimony against appropriations for the Federal Bureau of Prisons. "To create more human warehouses is a mistake," said LeCote. "Let us make full use of the limited alternatives to incarceration we have at this point, while we spend time, money and energy developing other alternatives." LeCote told a House Appropriations subcommittee that of the Prisons Bureau's Fiscal 1975 budget request of more than \$250 million, only \$36.8 million would go for new facilities, "while only \$1.4 million is being asked to increase the capacity to provide community treatment to offenders with drug abuse problems. He said the Bureau has asked for only \$1.5 million to expand the educational and vocational program available to federal prisoners. This situation is made even more critical due to the fact that a very large part of the overall requested funds will be used for developing new bed space for juvenile offenders. LeCote suggest-

A Woman's World Reaches Far Beyond the Ironing Board

—Wilda Fancher—

We fell heir to a gorgeous floral arrangement by mistaken delivery this week. When it arrived, James tried to convince the delivery man that nobody by that name lived at the address — that the address was correct for the house where he was, but the name was wrong. The man insisted that the address on the card was the one to which he was told to take the arrangement, and he insisted on leaving it with James.

A call to the florist and to their answering service later did not result in pickup and proper delivery of the arrangement.

So, it has rested on our table looking beautiful for me instead of someone else. These card bore expressions of sympathy. Even after we realized the flowers would not be delivered elsewhere and we removed the card, it was disconcerting to try to enjoy them because I couldn't be sure that the mistake had been corrected with another arrangement. I kept thinking that somewhere a friend might be wondering why she had not had an expression of sympathy from another friend — and of a friend thinking the expression had been made. It was as if I were trespassing on emotions I had no business sharing.

Though we had no part whatever in taking for ourselves something that belonged to someone else, I still couldn't really enjoy the flowers — one of the loveliest and largest bouquets I have ever seen.

Made me wonder how the feeling would be after deliberately taking something that belonged to someone else.

ed that increased use of parole and probation will help to reduce over-crowded prison conditions, along with shorter commitment times." — "FCNL News," May 10, 1974

WINNING AT ANY COST — "If you want a winning team," a visiting rival tells the hockey coach at a college in the mid-west, "you'd better build some dorms and fill 'em up with booze and broads — like we did." From the Big Ten to Slippery Rock, the savage cost of winning has plunged America's intercollegiate sports programs into an economic and moral crisis of major proportions. . . . As economic pressures mount, attention is being drawn to the older and deeper moral issue of widespread recruiting corruption, hypocrisy and professionalism. The problem, a study by the New York Times indicates, has reached scandalous dimensions. In the big-business atmosphere of college sports, solvency and survival are linked to victory."

The Tennessean, March 11, 1974

What you spend years building may be destroyed overnight. Build anyway.—Fairview Voice, Statesville, N. C.

The Baptist Record

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Teaching The Bible To Children

This is Vacation Bible School time. In churches all across the state, and nation, churches have just had, are having, or soon will have their annual Vacation Bible Schools, where thousands of boys and girls will spend one or two weeks, or even longer, studying the Bible, Bible stories, missions, music and other related themes.

A new type of Bible teaching program for children has been developed and will be in use in many places. For want of a better title these sometimes are called Back Yard Bible Schools. In them groups of children in a community are gathered together in a backyard as a playground for much the same type of program as the Vacation Bible School, although it is outside the actual church building.

Some churches have developed home Bible study classes or groups, especially for youth. Others have Christian kindergartens, day care centers, etc.

In an accompanying editorial we have mentioned the memorization of scripture by children, being promoted

by the Church Training Department.

All of these point up the added opportunities for Bible study, over and above the regular Sunday school, church training, WMU and other programs, which now are being offered in many of our churches, and are being promoted by the denomination.

The Bible still is at the center in our Southern Baptist life, and we believe the command of Moses concerning the revelations of God, "thou shalt teach them diligently, unto thy children." (Deut. 6:7)

When so much that is not Christian is being offered to the children through the television, and other communication media, it is more urgent than ever that the churches and parents provide every possible opportunity for placing the Bible in the hearts of the children.

One of the fundamental strengths of Southern Baptists has been their love for and faithful teaching of the Bible. We rejoice that they continue to give emphasis to that in so many ways today.

NEWEST BOOKS

ATTACK ON PRIVACY by John Curtis Raines (Judson Press, 144 pp., \$4.95).

The day of privacy is gone, says the author. He argues that more and more culprit planning in national security are invading personal and group privacy. The study is carefully made and shows an alarming development in our modern life. The closing chapter, he deals with what we can do to reverse this trend.

THE LAND AND THE BOOK by William M. Thompson (Baker, 718 pp., \$7.95).

This book gives a graphic picture of Bible manners and customs. This volume has exactly those features and qualities so highly appreciated by every Bible student, at school or at home. The text is illustrated with carefully selected sketches. The final result is a book of enjoyable and profitable reading for anyone interested in enriching his knowledge of Scripture.

DR. RICE, HERE ARE MORE QUESTIONS, by John R. Rice (Sword of the Lord, 532 pp., \$3.95).

In every heart there are problems which cry out for a solution. Many feel that Dr. Rice's experience, his unusual knowledge of the Bible, his compassion for people and the anointing of the Lord, qualify him to answer these questions. In Volume II, Dr. Rice answers questions taken from actual letters written to him by people in all walks of life.

TOPICAL INDEX AND DIGEST OF THE BIBLE by Harold E. Mosser (Baker, 681 pp., \$3.95).

Assisting with the author were A. T. Robertson, R. A. Torrey, John R. Sampey, and others. The book gives an outline of all that Scripture teaches of interest to the user. It directs the reader to every text of Scripture that deals with a particular topic. This book is outstanding in its helpfulness to every student of Scripture, whether pastor, student, teacher, housewife, evangelist, or businessman.

LORD OF TIME AND SPACE by Lambert Dolphin, Jr. (Good News, paper, 79 pp.).

These stimulating essays were written by a Christian who believes in a Christian God. He writes in the hope "that the Christian reader will learn more of his Creator" and adds that perhaps a few of his intellectual colleagues will become aware that the most important realities in the world are spiritual.

EYEWITNESSES AT THE CROSS by LaRue A. Loughhead (Judson Press, 125 pp.).

A book for meditation and worship, this is a usable resource for the creative preaching. In Part I, inside stories of the cross are told by minor characters in the Passion narrative, and sermonic reflections follow. In Part II, interviews are conducted with people present at the crucifixion, and sermonic interpretations follow.

JOHN WESLEY, A THEOLOGICAL BIOGRAPHY, Volume 2, Part 2 by Martin Schmidt, translated by Dennis Inman (Abingdon, \$12.95, 319 pp.).

The final volume of a distinguished two-volume work on the life and theology of John Wesley. Beginning with Wesley as preacher, this volume subsequently examines the founder of Methodism as theological writer, pastor, and educator. The author is a church historian at the University of Heidelberg.

A TREE I CAN CALL MY OWN by Lucille E. Hein (Judson Press, \$3.95).

Many children have a favorite tree they call their own — a place of solitude that every child needs. In this book the author tells the story of a little boy and his cousin who both have trees they can call their own. One is an apple tree in the field, and the other a willow in the park. Illustrations by Joan Orfe are delightful.

THE TWELVE WHO WALED IN GALILEE by Woodrow W. Smith (Fleming H. Revell, 128 pp., \$3.95).

"The members of Jesus' cabinet" are skillfully presented here in perceptive, intimate character studies. This book talks about the glorious adventure of the men who were chosen by Jesus — the dreamer, the betrayer, the tax collector, the son of thundere, the beloved disciple, and all the others of the twelve.

ONE IN THE SPIRIT by David C. K. Watson, Revell, paper, 128 pp., \$1.95.

Messages on the person and work of the Holy Spirit.

HELP WANTED: FAITH REQUIRED by William Proctor (Revell, paper, 158 pp., \$2.95).

Christian principles applied in the business and professional world. How God can work in every situation.

A NEW CALL TO HOLINESS by J. S. B. Baxter (Zondervan, 297 pp., paper, \$2.95).

One of today's most widely known Bible teachers discusses the New Testament teaching concerning sanctification. Carefully analyzes the meaning of the doctrine.

HOW TO WIN OVER DEPRESSION by Tim LaHaye (Zondervan, paper, \$2.95, 241 pp.).

Dr. LaHaye points to the true cause of depression, and offers a workable solution for winning over this rapidly spreading problem. (He has been a counselor for more than 25 years.)

LET GOD LOVE YOU by Lloyd John Ogilvie (Word Books, \$1.95, 160 pp.).

The author presents a perceptive view of the Christian life style as seen through Paul's letter to the Philippian believers. He disagrees with the idea that it is more important to please God than to love God. He says, "I am discovering that to love God is to let God love me. The result has been an unbelievably joyous experience of daring to love myself as I am loved by God."

HIS STUBBORN LOVE by Joyce Landorf (Zondervan, paper, 144 pp., \$1.25).

A dramatic account of a young couple who almost lost the marriage game. The writer portrays the reality of a broken relationship and shares the answers she and her husband found for a joyful and healing resolution.

IF I SHOULD WAKE BEFORE I DIE by Lloyd John Ogilvie (Gospel Light, 56 pp., paper, \$1).

A message of hope, this beautiful little book of poetry is about the real meaning of Easter. It is illustrated with photographs of scenes in Israel.

THE CHRISTIAN HOME IN THE 70's edited by George W. Knight, editor of HOME LIFE (Broadman, Reader's Plan, \$1, trade, \$1.50, 125 pp.).

This book shows how specific Christian families have dealt with some of the problems bombarding the family during the 1970's. All the family experiences in this book were taken from recent issues of HOME LIFE.

IT'S BEEN ONE OF THOSE DAYS, LORD by Bob W. Brown (Zondervan, 95c paper, 138 pp.).

The subject of this pastor's prayers is people. You will not find his prayers pious or wordy, or coldly formal. He shares with God, honestly and openly, his deepest feelings.

MYTES ABOUT MISSIONS by Horace L. Fenton, Jr. (InterVarsity Press, 112 pp., paper, \$1.50).

The author discusses preconceived notions that many people have about missionaries and their work — but which are not necessarily true.

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Flood Causes \$25,000 To Clear Creek School

PINEVILLE, Ky. (BP) — A flash flood caused \$25,000 in damages to Clear Creek Baptist School here, according to estimates by President D. M. Aldridge.

Sustaining damage during the recent flood were the school's administration building, water mains to all campus buildings and student homes, roadways on campus, and several campus bridges.

Administration building damage from water and mud included class rooms, offices, the chapel and library. Aldridge said he is confident that necessary repairs can be made before the fall term begins on August 27. Fortunately, classes are not in session this summer, he added.

Clear Creek Baptist School is a theological school for adults operated by the Kentucky Baptist Convention.

Main Street To Mark - - (Continued From Page 3)

in the additions.

Dr. Barnes traces his ministry back to early childhood. He is the son of a Baptist preacher who served pastorates in Alabama and Mississippi for fifty years. After becoming a Christian at the age of nine, he can recall only one time that he ever doubted the fact that God wanted him to become a preacher.

While in college, Dr. Barnes began questioning his call to the ministry. He felt that it was possible he had entered the ministry because his father was a preacher. "I tried to picture myself as something other than a preacher and couldn't. I felt this was God's way of reassuring my call to the ministry," he recalled.

Dr. Barnes attended University Military School of Mobile, Ala. through high school. He received his A. B. degree from Howard College, now Samford University, in Birmingham, and his Th.M. degree from Southern Seminary in Louisville, Ky. Mississippi College awarded him his honorary doctor of divinity in 1947.

His first sermon was preached at Calvary Baptist Church in Birmingham during his freshman year at Howard College. The church was sponsoring a ministers' day and he was invited to preach as a ministerial student. He was ordained to the ministry on December 28, 1932 by Dauphinway Church in Mobile.

Married to the former Marion Stallworth of Beatrice, Ala., he is the father of three children: Mrs. John E. Barnes III of Newton, Ala., where he is pastor of Newton Baptist Church, and Mrs. Dan McEver of Louisville, Ky.

Dr. Barnes has served as president for two terms of the Mississippi Baptist Convention; president of the board of directors of Southern Baptist Hospitals; president of the board of trustees of the Mississippi Baptist Seminary; chairman of the Southern Baptist Committee on Boards; president of the Education Commission of the Mississippi Baptist Convention and president of the Baptist Sunday School Board.

He has attended the Baptist World Alliance which was held in Copenhagen in 1947 and the Baptist World Alliance held in London in 1955. He also participated in two preaching missions to Jamaica and to the Bahama Islands. He is author of the tract, "Is it Right for a Christian?" and is contributor to Southern Baptist Encyclopedia, and Open Windows, as well as other Baptist publications. He is listed in Who's Who in the South and Southwest, editions 10 and 11, and in Outstanding Personalities of the South, 1967 edition.

Dr. Barnes' criterion is "living by the teachings of Jesus as set forth in the New Testament, especially the examples Jesus set in the four gospels. This is the goal of most any preacher."

His work and influence for Christ has touched many young people at Main Street and a larger number of these have entered full-time religious work. The church ministers to students of the University of Southern Mississippi and William Carey College as well as of the many high schools. Dr. Barnes recalled a group which was formed at one time at Main Street, consisting of young people. The M.P.H. Band, standing for "my purpose holds," was made up of dedicated youth who felt that God was calling them to a particular field of work. And, Dr. Barnes, nothing the group consisted of as many as 75 at one time, said that these young people have moved out into church-related work and missions.

"There's something about today's young people that's encouraging and inspiring. They seem to be closer to God and His work, and are always wanting to do something about it," Dr. Barnes said. On the other hand, he said, there were far out religious groups which were far from being Christian. He noted there were the two extremes.

His advice to young people of today includes the following steps: find the Lord and accept Him as Savior; unite with some New Testament church and serve the Lord there; pick friends to strengthen you in your Christian life. He said that so many young people get in trouble because they get involved with the wrong crowd.



Carey Family Enjoys Korean Grandmother

The Ronald Paddock family of Hattiesburg has welcomed a most beloved visitor recently as Mrs. Paddock's mother and Marjorie and Arlie Paddock's grandmother, arrived from Pusan, Korea to spend three months. Coming for her first visit to America and seeing her grandchildren for the first time, Mrs. Cha Soon Yu, above, shows off a beautifully-dressed Korean doll to the family. Dr. Paddock is chairman of the Carey Education and Psychology Department. The family lives on South 17th Ave., Hattiesburg.

A Layman's Look At Pioneer Mission Work In Montana

By Delos B. Mahaffey, Jr.

What a fellowship, what a joy divine, while leaning on the everlasting arm of Christ our Lord!

In April of 1973, two laymen and three pastors headed west to Montana, two by air and three by truck and camper, to proclaim the good news about a place where the SON shines all the time. This trip and the one to follow in March of 1974 is probably the greatest event ever to happen to me, next to meeting Christ for the first time.

What goes on in a truck on a 48 hr., 2225 mile (one way) trip, going to Montana for the first time? There were many thoughts that entered my mind, as what am I to speak on what are the people like? Do they serve potatoes instead of grits? Many sermons are discussed and ideas of presentation are shared. Usually pastors are not too concerned about sermons with one exception, and that is when they are 300 miles from home going the other way, and they cannot find their brief case with all their sermon outlines, as was the case with one of the pastors on a recent trip. Have you ever watched carefully a man in search for Christ, who was alone, frantically looking, and when he had found what he was searching for, what a joy, peace, and contentment on a smiling face — such was the case.

In order that the pastors be out of their churches a minimum of days we drive like we should pray — without ceasing. After 24 hours of driving, which is some where near Denver, Colorado, you begin to wonder, as did the people before you left home, is it really worth it? Oh! I forgot to mention this in the beginning, don't ever go on a trip like this unless "So Send I You" sends you.

What are the people like? In the Trinity Baptist Church of Missoula, Montana I found sincere, hard working, faithful, kind, and the sweetest Christians I have ever known. In five days time I learned to love people in such a manner that it actually changed the course of my Christian life. To share one's faith with people who are hungry for God's word is something every Christian should have happen to him. What a joy, then, to return in a year and see how they have grown in Christ.

I thought, when one goes to a pioneer mission church, what he brings is all that counts. The Lord does not and did not work that way. Only God gives Love, but we can share it. I came home with more blessings than I left there.

The people are casual dressers, with modified western wear. They are, for the most part, easy going, but always on the go. They are reserved when it comes to Christianity, in that they size you up as to what you said and the sincerity of your heart, and that's good. There is a difference between professed Christianity and a spirit-filled life of dedication.

Never have I been so graciously received by any church as by the church in Missoula. Similar reports come from other churches. Comments from

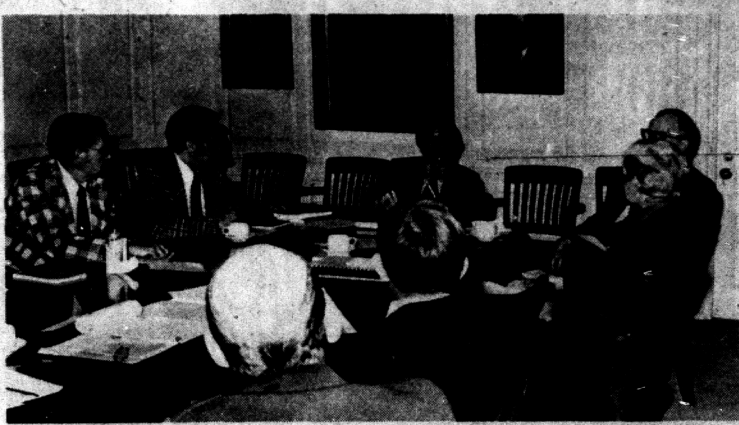
individuals of these churches. "If it were not for you people in Mississippi our church would not be what it is today." "Our church could not last." "It's nice to know that there are people who really care about the souls of other people and are willing to share all they have." The pastors send word back how much they appreciate the suits of clothes they receive each Christmas.

Most people want to know what the churches are doing. Southern Baptist churches are meeting a hunger for God's word with a positive, energetic, and sincere care for people to make them a part of the family of God. Trinity of Missoula has two convalescent homes where they give devotions and sing each week. There is a program each week on cable TV where the choir sings and the pastor gives a message on God's Word and near the end of the program there is a time for listeners to phone in questions. The pastor, Bill Phillips, is Chaplain for the Civil Air Patrol in Missoula as well as Chaplain on Call for about 17 local motels. Trinity is no normal Southern Baptist church. They are bursting at the seams with growth. Exciting things are happening at Trinity and the best is yet to come. They started two worship services April 7 of this year, and a bus ministry will be started in June, all because "some one cares."

Here in Jackson, as I go to work each morning, I see more churches than there are Southern Baptist churches in the state of Montana.

What are the needs of these churches? First of all prayers; then you could add dedicated preachers, song directors, staff members, Bibles (Good News For Modern Man), pews, sheet music, and money.

There are other denominations with beautiful buildings and sanctuaries but there is something in the heart of man that must be met. Symbolism, beautiful art work, and religious ceremonies will not substitute for a love and continuous care for the person. The Southern Baptists are meeting a need in this type of fellowship. These pastors are for the most part overworked and under-paid. They travel great distances just to cover their fields of service. Some travel in excess of 40,000 miles annually. While I am writing this a pastor friend, on his day off drove over 400 miles to counsel with a daughter of one of the members of his church. Counseling is the better part of a Montana pastor's work load. I never have found out when they study God's Word. The question comes as why the churches are not self-supporting. Pastors, deacons, church members, check your rolls. How many of the new converts, say who have been saved less than three years, are now tithing in your



DISCUSS ADVANCED STANDING—Collegiate representatives teamed with religious education faculty members at New Orleans Seminary in May to study advanced standing for entering students. Here Dr. Phil McCarty (center) of Mississippi College discusses curriculum correlation between the seminary and Baptist colleges. Looking on (second from left) is Dr. Jerry Oswalt of William Carey College. Also present was Dr. William Clawson of William Carey College.

tist college offering a major in religious education. In addition, his college department would have to be certified by New Orleans Seminary according to criteria established by the seminary.

If the student takes education courses at a non-seminary certified school, he would still be able to receive advanced standing by passing examinations. Here, again, if tentative plans are approved, the maximum number of hours accepted would be limited to 16, or approximately one-fourth of the total required for an M.R.E. degree.

In this way, Dr. Watson pointed out, an M.R.E. student could finish his degree in one and a half years instead of two, take more advanced courses, or earn another degree.

Advanced standing is under consideration by all the seminaries, Dr. Watson said.

The Convention President Speaks

This is the time of year for Vacation Bible Schools. All churches — large, small, medium size, country, town, and city — have them. Some have already had them and others will be having them in the immediate future or later.

I know of no program we have in a Baptist church that is any more effective than this one. It is a concentrated Bible study and related studies. Most of us have children in this activity that are not in our other programs. They come from homes that do not attend church regularly.

All this being true, we need to pray for each other and for our own Vacation Bible School. We have some children that come in from the country to our church and some of our children visit in the country. Therefore, this is a reciprocating program other than its being our Lord's work, also.

We hold evangelistic services in our school and I suppose most churches do. This is a grave responsibility, but glorious opportunity. None of us want to say or do the wrong thing and thus lead a child to make an unintelligent decision; however, all of us want to do and say the right thing to help them make an intelligent and meaningful decision.

I shall pray for you and let's all pray for each other in this matter. —David Grant.

pioneer missions. "When we come back up here I expect I had better go to another church because I may not leave if I go back to Trinity Baptist Church in Missoula."

It's for sure one cannot give God and especially in mission work, and I guess this is really what it's all about — sharing with others.

I came into this world without any thing and I'll leave the same way, but what God has entrusted me with, to give and share, is all I have.

SCRAPBOOK

Father's Day

I cannot shield my children
From trials day by day
But I'm glad that as a Father
I can teach them how to pray.
I cannot ease the heartache
That each one must needs go through.
But I can point them to my Saviour
And teach them to be true.
I cannot choose the pathway
Their eager feet have trod,
But I'm glad that as a Father
I can point the way to God.
—James McGlinlay

Empty Hands

One by one He took them from me,
All the things I valued most.
Until I was empty-handed;
Every glittering toy was lost.
And I walked earth's highway grieving,
In my rage and poverty,
Till I heard His voice inviting,
"Lift your empty hands to Me."
So I turned my hands toward heaven,
And He filled them with a store
Of His own transcendent riches,
Till they could contain no more.
Then at last I comprehended
With my stupored mind and dull
That God could not pour His riches
Into hands already full.
—Newell, FBC, Clinton

Ten Rules For Happy Marriage

By OLIVE R. COOKE
1—Be stingy with your criticism but not with your praise.
2—Share your problems. Remember you are a team now.
3—Always encourage each other.
4—Keep petty difficulties to yourselves.
5—Be kind and considerate to in-laws. Remember that you are an in-law too.
6—Plan pleasant surprises for each other.
7—Consult each other before making decisions that affect both.
8—Laugh often, come what may.
9—Never criticize one another before others.
10—Pray together, play together, work together and yours will be a marriage that stays together.

To Be Reborn

Beautiful sunlight
Beautiful morning
Beautiful time
To be reborn
Just to shed our woes
and celebrate
this young new
birth
Just to be pure and free
of sin-darkened shadows
and walk
through high grass meadows
Just to liberate our minds
and find a better way
to give the world
a bright new shining day
Ruth Smith, 17

To Daddy

To Daddy, whose working hands
led me to church when I was growing;
led me to church when I was growing;
to Daddy who guided my footsteps
without my knowing; to Daddy
whose hands would correct and chasten
(I need them often 'cause I
wouldn't listen); to Daddy whose
voice many times said 'No' (love and
obedience I often failed to show); to
Daddy, whom as time passed on and
I grew older, I needed — not just
his hand now, but I needed his shoulder
(to lean on and find comfort, just
like back then; I needed his guidance,
his strength from within); to Daddy
whose hands and faith have guided
and comforted me and taught me to
wait. I send my greeting in this special
way: "Because I love you, Happy
Father's Day."
—Janet Townsend

Little Boys

One small boy—an awkward mass
Of noisy but potential,
A question mark, a bag of dreams
With love the first essential.
Drawn to mystery and mud
And clubs and showing off
Being best at little things.
Let the shapely secret
Little boys and little things
Dream a big tomorrow.
Today's neglect of either one
Breeds a double sorrow.
—Jo Grimm in
Weekly Messenger, Oxford

Sweet To Know

'Tis sweet to know there is an eye will mark
Our coming, and look bright when we come.
—George Noel Gordon, Lord Byron (1818)

A FATHER enjoys an outing with his family in the park. (RNS Photo by Ray Carlson)

Indonesian Baptist Dies; Noted Journalist-Teacher

Bandung, Indonesia — Miss Oemi Abdurrahman, 45, a journalist, and educator, and one of Indonesia's better-known Baptists, died recently of cancer.

Miss Abdurrahman had a part in founding the school of journalism at Pajajaran University here where she was a professor until her death and served as dean from 1965 to 1970.

William N. McElrath, Southern Baptist missionary press representative, said that despite pressures from non-Christian family and friends, Miss Abdurrahman made it clear during her illness that she wanted her last rites to be a Christian witness.

Large crowds, including many non-Christians, attended both the funeral at Rock of Ages Baptist Church and the graveside service here.

Before entering journalism education, she was an editor at the Baptist Literature Society here. She also taught journalism at several Indonesian military schools, a service for which she was awarded one of the country's highest medals.

McElrath said she was one of the first Muslims to become a Christian as a result of Southern Baptist mission work in Indonesia. She was also one of a few Baptists among the dominant Sundanese tribe of West Java.

She received the master of religious education degree in 1955 from Carver School of Missions and Social Work (now merged with Southern Baptist Theological Seminary), Louisville, Ky., and the master of arts degree in 1959 from Syracuse (N.Y.) University.

McElrath said a building or portion of a building at Pajajaran University will be named in her honor.

L. A. Brown Dies Of Heart Attack

RIVERSIDE, Calif. (BP) — L. A. Brown, professor of religion at California Baptist College here since 1967, a former missionary professor and staff member of the Southern Baptist Home Mission Board in Atlanta, died of a heart attack on Sunday, May 26, 1974.

Prior to joining the California Baptist faculty, Brown was professor of missions and comparative religion 18 years at Golden Gate Baptist Theological Seminary in Mill Valley, Calif. He was previously with the Home Mission Board where he was instrumental in laying the groundwork for a ministry to language groups in California.

Brown was appointed a home missionary to serve among Chinese in California in 1948. He served in this capacity until he became field secretary in the then direct missions department, 1949-50.

Surviving is his widow, Wilma T. Brown of the college faculty.



Quick



Burnside



McMillan

MC Announces Three Changes In Administrative Personnel

The Mississippi College Board of Trustees has announced three changes in the administrative personnel of the college, creating a new position of vice-president for student affairs, naming a new dean for the graduate division and a new chairman for the Division of Education and Psychology.

Van D. Quick, director of admissions and assistant to the president, has been elevated to vice-president for student affairs. Dr. Edward McMillan, head of the department of history and political science and professor of history, has been named acting dean of the graduate division, while Dr. James Burnside, associate professor of mathematics, has been named chairman of the Division of Education and Psychology.

All of the appointments became effective on June 1.

Trustees Uphold . . .

(Continued From Page 1)

sponsoring denomination in its Department of Religion.

They declared at that time that the failure to renew Dr. Markham's contract "should be construed only as further reaffirmation at Campbell of a long-time policy which its religious department shares with the corresponding departments of virtually all denominational colleges."

Dr. Markham, 32, has maintained that "no action of the board of trustees has been produced saying that there was such a policy." At the faculty committee hearing, many witnesses testified that they had never heard or known of a rule, either written or verbal, forbidding non-Baptists from teaching in the college's religion department.

The educator said that his joining the Divine Street Methodist Church in Durham, N.C., two years ago did not indicate that he had any objections to Baptist beliefs, but that he preferred that congregation because of "its people and its kind of programs." He is now serving as minister of music at the church.

The appointment of Mr. Quick as vice-president for student affairs is another step in administrative reorganization which began several years ago. The college has two other vice-presidents, Dr. Charles E. Martin, vice-president for academic affairs, and Joe Barber, vice-president for business affairs.

Hinds-Madison Golf Tournament To Be July 1

Hinds-Madison Baptists will sponsor a golf tournament for men on Monday, July 1 at the Live Oaks Golf Course. Cost will be \$5.00. This fee also includes the green fee. There will be three tee-off times in order to accommodate those working that day. Tee-off at 9 a.m., 1 p.m. and 4 p.m. Please send your entry fee and application to the Association Office before time for the tournament. The address is: Hinds-Madison Baptist Association, P. O. Box 4686, Jackson, Ms. 39216.

(1) There will be no limit to the number of men playing from one church.

(2) Awards for winners, trophy for low gross score. (The winner of this award will not be able to win his flight.) First and second place trophies in each flight, trophy for the longest drive and a trophy for the closest-to-hole.

(3) Entrance fee of \$5.00 (This includes 18 hole green fee and tournament fee and should be sent to the address above.)

North Koreans advanced deep into South Korea on Sept. 6 1950, but were unable to drive UN forces off peninsula at Pusan beachhead. UN counteroffensive began on Sept. 15, when troops landed at Inchon on west coast; at the same time, UN forces broke through surrounding lines at Pusan. Seoul was recaptured on the 26th.

Arrowood, Meridian Has Homecoming. Substantial Growth

Arrowood Church, Meridian, Rev. Rush L. Gunn, pastor, had successful Homecoming services on May 26, climaxed with two persons over 70 years of age joining by profession of faith.

The church has had a record of substantial growth the past six months. Seven persons have surrendered to the Gospel ministry and one deacon has been ordained.

Rev. Richard "Ricky" Edwards, a native of Leake County, who has been pastor of several churches and active in revival song leading, has been added to the staff as associate pastor and minister of music, the first in the history of the church.

There have been 53 additions, Central air conditioning has been installed in the educational building and improvements in excess of \$9,000 have been made.

New organizations include a church Brotherhood, Royal Ambassadors and Girls in Action. New choir robes also have been purchased.

Mr. Gunn came to the Arrowood pastorate six months ago from the Good Hope Church in Winston County.

Farrow Manor . . .

(Continued From Page 1)

Baptist Children's Village to become operators of "Farrow Manor."

According to the Village administration, operation of the facility, constructed and provided without cost to the village, will become the sole responsibility of Village trustees, administration and staff which will retain exclusive authority and control over the operation.

The Baptist Children's Village is the official child care agency of the state convention.

New Strike . . .

(Continued From Page 1)

Also adopted during debate was another Erlenborn amendment to the bill exempting from coverage employees who have religious convictions against joining or financially supporting a union.

Earlier in the current congress, the U.S. Senate passed a similar measure.

The House bill now goes to a conference committee where relatively minor differences in the two bills will be worked out.

Germany invaded Poland without declaration of war on Sept. 1, 1939.

National Baptist Pastors Receive Scholarships

Two pastors of National Baptist churches in Mississippi, also students at New Orleans Seminary and recipients of scholarship aid from the Home Mission Board through the Department of Cooperative Ministries With National Baptists of the State Convention Board, are seen with two leaders, from left: Rev. Dick Brogan, director of the state department; Rev. J. W. Williams, pastor First Church, Moss Point; Rev. James Wells, pastor of Mt. Bethel Church, Sandy Hook; Dr. Ray Rust, acting president of the seminary.

Two Theological Journals Discuss Bible Inspiration

Two Southern Baptist theological journals have used the subject of Bible inspiration and interpretation as themes for their Spring, 1974, issues.

They are *Review and Expositor*, published by the faculty of the Southern Baptist Theological Seminary in Louisville, and the *Journal of Theology* published by the faculty of Southwestern Baptist Theological Seminary in Fort Worth.

The Louisville publication has included articles by Bernard L. Ramm, John D. W. Watts, James Leo Garrett, Carl F. Henry, Morris Ashcraft, Eric Rust and Harold Lindell. The Ashcraft article is a reply to Carl Henry, and Henry's reply to Ashcraft's response also is included. The Lindell article is a reply to Eric Rust, and a response by Rust is included.

These theologians do not agree, but do reveal that frank, open discussion and even debate among Baptists on this issue is needed and helpful.

The Southwestern publication includes articles by Leon McBeth, John J. Kiewit, John P. Newport, Boyd Hunt, Yandall Woodfin, and T. Miles Bennett. A chapel talk by the late

Gordon Clinard, also is included, as well as a memorial page to him.

All of the Biblical articles in both publications are written by respected scholars, and they do bring some of the present theological problems into focus. Those who have been hoping for more dialogue on the subject will find helpful scholarly material here.

The *Review and Expositor* is \$1.50 per single copy or \$5.00 per year and may be ordered from 2825 Lexington Road, Louisville, 40206.

The *Southwestern Journal* is \$2.00 per copy or \$4.00 per year (2 issues) and may be ordered from the publication at Fleming Library, Fort Worth, Texas, 76122.

Huge glacier offensive, planned as a joint effort by Marshal Foch with Allied leaders, began on Sept. 26, 1918, with U. S. troops concentrated between the Meuse River and the Argonne Forest. Germans gradually were worn down until end of October, when they suddenly gave ground and retreated until November 11, when Armistice was declared. Battle costs were about 120,000 American casualties.

Names In The News



Larry Powell was recently licensed to preach the gospel. Above he is being presented the certificate by his pastor, Rev. Robert M. Carlisle, pastor of Big Ridge Church in N. Biloxi. Mr. Powell surrendered the ministry last year and will move his wife, Robin and their 9-month-old boy, Larry, Jr., to William Carey College this fall to start schooling. He presently is employed as a carpenter.

He is the son of Mr. and Mrs. W. L. Powell of Biloxi.



Pictured at a recent planning meeting in Cleveland are the newly installed officers of the Delta Pastors' Conference. They are (left to right) Rev. Don Morton — secretary-treasurer, pastor, FBC, Indianapolis; Rev. Louie Martin, President, pastor, Clarkdale; Rev. Jimmy Baker — vice-president, pastor, Calvary, Cleveland; and Rev. Danny Lee Prater — public relations, superintendent of missions, Riverside.



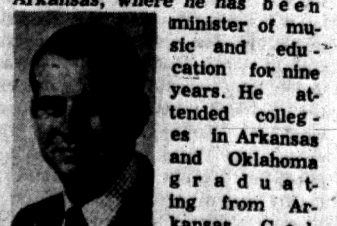
Mississippi College students to serve as editors of student publications for 1974-75 school year are Mary Edith Hobgood, seated, Yazoo City, Tribesman; Richard Hurt, Cleveland, Collegian; left, and Lee Dukes, Clinton, Arrowhead. The Tribesman is the yearbook, the Arrowhead the literary publication, and the Collegian the student newspaper.

Rev. Billy McKay, pastor of the Madison Church, reports in his church bulletin: "Several weeks ago my automobile was hit and demolished. Wednesday evening, May 29, I was surprised by a birthday party and a check to help replace my wrecked car. I want to thank those of our members who had a part in this."



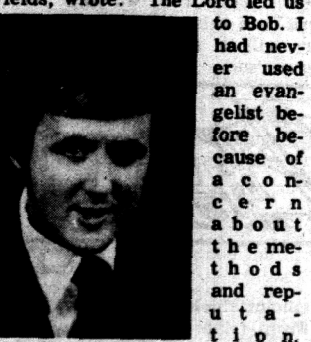
Retiring to the farm are Mr. and Mrs. G. M. Ward, right, who have been supervising maintenance on the William Carey College for the past ten years. Dr. Jerry Oswald, Carey Chaplain, left, admires the silver tray presented to the Wards by their fellow staff members. The Wards have been active members of the Immanuel Baptist Church of Hattiesburg.

Verne E. Carpenter joined the staff as minister of music and education at First Church, Ripley on May 19. He and Mrs. Carpenter came to Ripley from Mountain Hill Church, Hamburg, Arkansas, where he has been minister of music and education for nine years. He attended colleges in Arkansas and Oklahoma graduating from Arkansas College, Batesville, Arkansas. Mr. and Mrs. Carpenter have two children, Samuel Lee, an engineer for the United States Naval Supply Station, Norfolk, Virginia, and Sylvia, who is married and lives in Crossett, Arkansas. First, Ripley is renovating the sanctuary and parts of the educational area. The church set a record of giving to the Cooperative Program and missions last year, going over the Lottie Moon goal by \$775.70, totaling \$3,820, and experienced one of the highest records in the history of the church in baptisms, in 1973. Dr. Paul Wilson is the pastor.



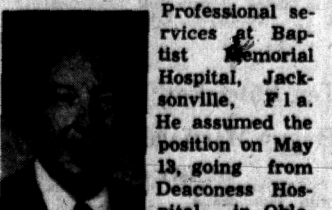
Everett D. Montgomery has been appointed to the newly created administrative position of Associate Administrator of Professional Services at Baptist Memorial Hospital, Jacksonville, Fla. He assumed the position on May 13, going from Deaconess Hospital in Oklahoma City where he was assistant administrator. Mr. Montgomery is an MC graduate and in the 50's was minister of education at First, Canton, and at Oak Forest, Jackson.

Evangelist Bob Barker, Jr., pictured, has just entered his fourth year in evangelism with most of his third year being spent in Mississippi. During April he concluded a revival in Summit. The pastor, Rev. Larry Fields, wrote: "The Lord led us to Bob. I had never used an evangelist before because of a concern about the methods and reputation."



However, we are in the midst of the greatest church revival we have experienced in five years as pastor. Due to some schedule changes, Mr. Barker has some open dates even in the immediate future. He will go anywhere regardless of size or financial strength of a church. His ministry is built on one to one evangelism, going out personally with the pastor. He can be contacted through the address 55 Margaret Avenue, Chickasaw, Alabama, or by calling 456-9288 in Mobile.

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James Dewett of Clinton is the new minister of music and youth of Briar Hill Church near Florence. The son of Mr. and Mrs. C. A. Dewett, he was a member of Morrison Heights Church, Clinton, before going to Briar Hill. A junior music major at Mississippi College, he is in the MC Band and is a member of the BSU puppet group and youth teams.

C. Winfield Rich, native of West Point, MS, who has for fourteen years been minister of education for Temple Church, Memphis, has accepted a position as church administrator of the East Park Baptist Church, Memphis.

In the June issue of *Discovery*, the magazine for GA members, Mrs. James Webb of Laurel has written suggestions for Girls in Action who are working on Missions Adventures.

Mr. and Mrs. Thomas E. Thurman, missionaries to Bangladesh, have completed furlough and returned to the field (address: Baptist Mission, Faridpur, Bangladesh). He is a native of Monticello, Miss.



Bryan Jowers, son of Mrs. Clyde Jowers, missionary to the Philippines, married Gathie McCullough May 4 in Natchez, Miss.

Miss Callie Kempf has been a nurse at Mississippi Baptist Hospital for 30 years, and she was one of the 71 hospital employees honored for long years of service at the recent Service Awards Dinner at the Hospital. Paul J. Pryor, administrator of the hospital, presented Miss Kempf with a silver serving tray in addition to her service pin.



Honored for their 25 years of service with Mississippi Baptist Hospital were Hugh Thompson and Ollie Sprle, both of whom have worked for 25 years in the hospital's building-service department. The awards were made to 71 employees with a combined total of 635 years with the hospital. From left to right, at the hospital's annual Service Awards Dinner, are hospital administrator Paul J. Pryor, Thompson and Sprle.



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Christ's Coming, Our Hope

By Clifton J. Allen
1 Thessalonians 4 to 5

The Christian era had its beginning with the coming of Christ to the earth in the fullness of time. It will have its final fulfillment and consummation with his coming again at the end of this age. The return of the Lord is a central teaching of the New Testament, and it is the sure foundation of Christian hope. Jesus himself repeatedly affirmed that he would come again. In some way Paul's teaching about the return of Christ was not clearly understood in Thessalonica. After his ministry there, both concern and confusion developed among the believers about the Lord's return, and this led the apostle to deal with the subject in his letter to the church. Paul's instruction is the basis for a balanced and healthy hope on the part of Christians now.

The Lesson Explained
THE LORD WILL COME (4:13-15)

Paul, like the early Christians generally, expected the early return of Christ. Paul's letters to the Thessalonians, written in the early part of his ministry, reflects something of this early view and hope. But there was confusion among the Thessalonian believers. More particularly, they were concerned about the state of some of their number who had died. They had no reason for sorrow and grief like pagans, who had no basis

for hope. Believers who had died were with the Lord. They will be raised up when the Lord returns, and the Lord will bring them with him. Those who are living when the Lord returns will have no advantage over those who have died previously. The truth to give sure comfort about the life after death and about the certainty of the resurrection at the end of time is the assurance that Jesus Christ arose from the dead and the assurance that he will come again in glory and victory. He himself said, "I will come again, and receive you unto myself" (John 14:3). This assurance should be a blessed hope!

THE DEAD WILL BE RAISED (4:16-18)

Paul's word that the Lord himself will descend from heaven is strong and emphatic. The phrase "with a shout" means with a cry of command. There are of course notes of mystery in these words of Paul, but they emphasize the omnipotent authority of Christ. The trumpet of God will herald the approach of judgment. These are sublime words describing the majesty of the Lord's return. When he comes, living believers will in no way prevent or precede believers who have previously died. Christians who have died previously will in some way share the blessedness and victory of the Lord's return. Christians still alive at the Lord's return will

then be gathered with those raised up from the dead to be translated into the spiritual realm of final redemption and so to share forever in the glory of the Lord. These truths speak as definitely to Christians now as to the believers in Thessalonica. The body of our humiliation will be transformed into the likeness of the glorious body of the Lord. The whole of creation will experience something that brings to perfect fulfillment the redemption of Christ.

THE TIME IS UNCERTAIN (5:1-6)

The Lord's return could be very soon. Really, his coming is always imminent. Paul used the figure of a thief in the night. Christians should always be expectant and alert. Christians are expected to act in keeping with their nature as the sons of light. As verses 6-11 of this chapter indicate, we are called to the most intense expectation of the Lord's coming, not in the spirit of dread and fear, but because we are alive with hope, because we shall confront Christ in the judgment; because we are privileged to share in the victory of Christ, and because through obedience and faithfulness we strive to be pleasing to the Lord when he comes. We can long for the return of the Lord, not with any sense of fear of the wrath of God, but with yearning to obtain the fullness of salvation, through our Lord Jesus Christ.

Sunday School Lesson: Life and Work

Watching What You Say

James 3:1 - 12
By Bill Duncan

It is reported that Shakespeare said, "He hath a heart as sound as a bell, and his tongue is a clapper, for what the heart thinks, the tongue speaks."

But can the tongue be controlled? Well, like diabetes, it can be controlled but not cured. The tongue is a small member but it takes a "big man" to be sure that it says the right thing.

Ethel Barrett says that there once lived a king in Egypt who summoned his high priest and asked him to send him the best and the worst parts of the next sacrificial animal. The priest sent him the animal's tongue together with a papyrus reading: "The tongue is the best part, for it carries the soothing words of peace and the whisper of love; and it also is the worst part, for it bears the sting of hate and humiliation."

If there is anything that gets us into trouble, it is the tongue. Most of the time it is not deliberate but a "slip-up." But small causes can have great consequences.

James uses a picture of a controlled horse to illustrate that only a believer in Christ, yielded to and dependent upon the Holy Spirit, can control the tongue. A bit in the horse's mouth is not to prevent the horse's progress, but to guide it. When our human nature is under control then our tongue will speak as the Spirit directs the energies into wise and useful channels. By having control of the tongue, God has control of all of his life. We cannot accomplish this by ourselves but the Lord can do this for us.

A WORD TO TEACHERS

The person who is a teacher, preacher, or speaker needs to make sure that the words spoken are purposeful and correct. Our Biblical writer is trying to get us to be sure that our words represent our way of life. Teachers will be judged with stricter laws, because they know better. A teacher needs to check to make sure that he has the right motive. If we are trying to impress others or if we are want to control others, then we stand in danger of God's judgment.

The greatest danger a teacher faces is the transmission of error by life or word. "Don't do as I do but do as I say." This should not be. Too many teachers do not practice what they teach. A person may mislead another by the words he speaks. God's word needs explanation and application, but the person who misinterprets the truth may show his prejudice or opinion. The position of teachers carries grave responsibility.

THE DANGER OF THE TONGUE

The use of the tongue is a sacred trust, and any violation of that trust is damaging to man's personality. The illustrations that he uses shows the ugliness and viciousness of the tongue not controlled by God.

The damage the tongue can cause is like the damage caused by a forest fire. From a dropped match a whole

forest may be set ablaze. A careless word, a nasty rumor, a bit of slander — can ruin a person. A word is uncontrollable. Once the "word" is dropped and the fire starts, the harm is done. You cannot get the word back.

The damage the tongue causes is like poison. In some unconsidered way or some deliberate fashion, the mind and life can be poisoned by a word from the tongue. A word that is deadly in motive and thought can destroy peace, a reputation, or friendship.

I have seen people who tried to stop their devilish tongue from saying destructive things but found it impossible. "It is vain to attempt to tame the tongue until the heart has been subdued." A horse needs a bridle, a ship needs a helmsman, and a Christian needs the Holy Spirit to steer him.

THE BLESSING OF THE TONGUE

The tongue can be controlled. No mere man can control it. "The tongue can no man tame." But the blaspheming tongue can be tamed by Him to speak the praises of God. A tongue that spreads scandal can be tamed like a beast to give expressions of kindness.

The tongue is like a "fountain" out of which flows refreshment. The fountain could give bitter water if it is an uncontrolled tongue. But we need to pray that there be no inconsistency of tongue about us but that our fountain could bring forth sweet water.

The tongue is like a tree. Proverbs 15:4 says, "A wholesome tongue is a tree of life." The words that come from a controlled tongue can become food for a soul. The faith expressed by the words of the tongue can be needed witness.

Watch what you say! Put the controls on your tongue.

"There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly becomes any one of us
To talk about the rest of us."

Truth To Sing At
Van Winkle

The TRUTH SINGERS will be singing at the Van Winkle Church, Jackson, Friday, June 14 at 7:30 p.m.

Meadowview Church,
Starkville, Invites
MSU Students

Rev. Wilburn Matthews, pastor of Meadowview Church, Starkville, writes, "Many fine young people will be attending Mississippi State University this summer and fall. The pastor and people of Meadowview Baptist Church in Starkville welcome them as they come to MSU."

"The Meadowview Baptist Church cares about the youth of today and attempts to provide them with strength to match their problems. We are concerned about the spiritual needs of youth.

"Pastors: We would love to have your members to come to our church while in Starkville. Parents: We would love to have your fine children in our church as they attend the University. Students: The welcome mat is out for you as you enroll and attend the University here.

"Our Church is a fellowship of excitement where everybody is somebody and Jesus is Lord. Let me welcome every student to Starkville and to Meadowview Baptist Church!"

First, Laurel
Calls Pastor

Rev. Jim Keith began his duties as pastor of First Church, Laurel, on June 9, moving there from the pastorate of First Church, San Marcos, Texas.



He is a native of Mississippi, born in Jackson. He attended Mississippi State University during his freshman year and graduated from Mississippi College. He earned the Master's degree and completed residency requirements for a doctorate at Southwestern Seminary.

While studying at Southwestern, he was pastor at Antelope, Blum, and McGregor, Texas. Also he has served as youth director at Ruleville and at Parkway, Jackson, and as recreation director at Broadway, Fort Worth. He was licensed and ordained by Parkway, Jackson.

He is married to the former Sandra Gordon of Jackson, also an MC graduate. They have two sons, Scott, 6, and Todd, 3, and a daughter, Kristin, five months.

Dr. Vernon L. Stanfield, professor of preaching at New Orleans Seminary, has served as interim pastor at Laurel since Dr. Robert Marsh assumed the pastorate of First Church, Dothan, Alabama, on July 1, 1973.

Dr. Ray Begins 15th
Year With Lebanon

Dr. Joel D. Ray, superintendent of missions, began his 15th year of service with the Lebanon Baptist Assn. on June 1.

During these years, five new churches have been constructed, 34 churches have engaged in major building programs, and others have engaged in lesser building programs.

Total contributions to churches have grown from less than \$600,000 to more than \$2,200,000 and membership has increased by more than 3,000. The association's budget increased by more than 350 per cent. There have been more than 8,495 baptisms recorded during the 15 years.

Dr. Ray's office is located on the campus of William Carey College.

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Parents at refreshment time with Dr. Paul Cotton who led the group in a counseling session.



Children in one of the small groups enjoying a Bible story.

Scott Stages Day Camp For Handicapped Children



Parents and children who attended the day camp at Roosevelt State Park. Dr. Paul Cotton is the man just left of the center of picture.

On Tuesday, May 28, a day camp was held at Roosevelt Park in Morton for physically and mentally handicapped children and their parents. Mrs. Peggy Huggins was camp director. Other leaders were Mrs. Brenda Thrash, Bible study; Mrs. Marie Peagler, nature study; Mrs. Joann Perkins, music; Mrs. Irene Townsend, food chairman; and group leaders, Mrs. Connie Hollingshead and Mrs. Katheran Shoemaker.

The children met in small groups with the teachers rotating among the groups every twenty minutes. During this time the parents met with Dr. Paul Cotton, director of Ellisville State School. Dr. Cotton led the parents in a period of fellowship, idea sharing, and a discussion of the possibility of having a week end resident

Bible school for the children next year. Children in the camp came from three counties, Rankin, Smith, and Scott.

Following the lunch, a puppet show was presented by Mrs. Jessie Watts and Mrs. Helen Alderman.

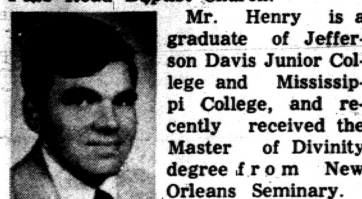
The program is a part of the summer mission program of Scott County Baptist Association. Mrs. Holmes Carlisle is overall director of the day camping program. Holmes Carlisle is Scott supt. of Missions.

Pine Grove Homecoming

There will be homecoming at Pine Grove Church in Tippah County the fifth Sunday in June (June 30). Sunday School will begin at 10. Rev. Bill Colter of Ripley will preach at the 11 a.m. service. Dinner will be served at noon followed by singing in the afternoon. Rev. Jerry Guess, pastor, states that everyone is invited to "come back home and visit with relatives and friends."

BRIAR HILL
CALLS PASTOR

Rev. Ray Henry is the new pastor of Briar Hill Church near Florence. Both he and his wife are from Gulfport, where his father before his death was founder and pastor of the Pass Road Baptist Church.



Mr. Henry is a graduate of Jefferson Davis Junior College and Mississippi College, and recently received the Master of Divinity degree from New Orleans Seminary.

Before going to

Briar Hill he had served as pastor in both Mississippi and Louisiana. Under a new seminary field mission program, he was pastor's intern at Calvary Church, New Orleans.

The Henrys have two children, Christopher and Faith.

Pioneer Homecoming

Pioneer Church, Rt. 1, Woodville, will have a homecoming and revival starting June 23. All members and former members are invited to the homecoming and dinner on the ground on June 23.

Rev. Herbert Nettleton of Crosby Church will be the evangelist. Services will start each night Monday through Friday June 24-28, at 7:30. Rev. Houston Anglin is pastor.

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Devotional

Coincidence Or Providence?

By Tom Hudson, Pastor, Oak Forest, Jackson

Ephesians 2:10: For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

A couple of years ago the combination of an invitation from Dr. Gene Williams, arrangements made by the All-India Prayer Fellowship, and the generosity of Oak Forest Church, worked together to put me in India to preach for three weeks.

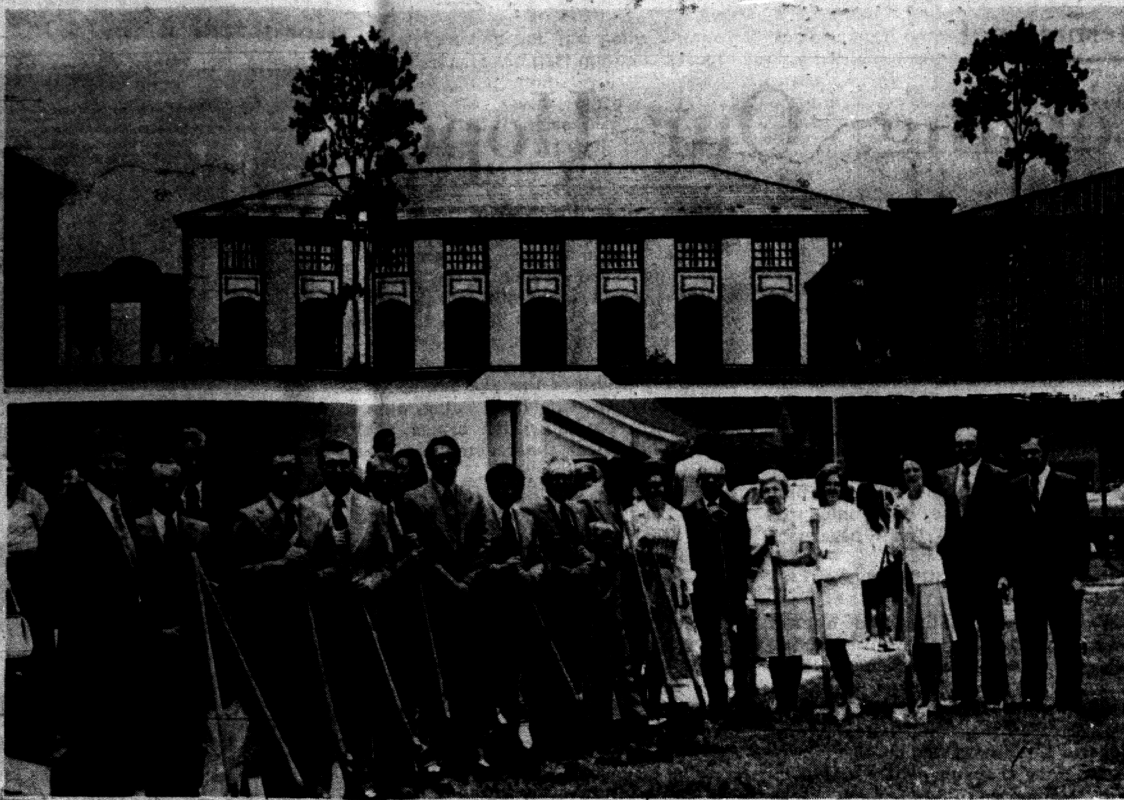
During the last week, an Indian high school English teacher, S. K. Abraham, was my interpreter. A year earlier he had answered God's call to preach and used every opportunity to proclaim the Gospel. He had not had the advantage of any formal training, however.

Just before leaving the U.S. I had felt impressed to use \$40 of the expense money to buy a Thompson Chain Reference Study Bible. I intended to use it on the trip and give it to some Indian preacher before I left to return home.

On the night of the last meeting, I wrote on the flyleaf a word of appreciation to Mr. Abraham for being my "Aaron" and presented the Bible to him. Later he wrote me a letter in which he said:

"I regard it a great plan of God that we happened to be together. . . I am grateful to you and thankful to God for the great gift that you made to me, the Chain Reference Bible which I had been desiring for sometime. Really I had asked the Bible Society. . . to get a copy for me. But God knew that I could not afford to buy one without some risk (it cost more than a month's salary for him). I praise Him. . . and I am grateful to the tool, you, that He used for the gift."

Was it coincidence or providence that a guy in India wanted a Thompson study Bible. . . and another guy halfway around the world brought one to give away to somebody in India. . . and picked him?



First, Picayune Begins Construction Of Education Building

First Church, Picayune observed a ground breaking ceremony June 2 for a new \$284,672 education building, top photo. The building committee is pictured, bottom photo, with shovel in hand for the occasion. Rev. Bill Duncan is pastor of the church. The building will be primarily used for adults. On the first floor there is

to be an office suite, fellowship hall with folding doors to seat 300 people and modern kitchen. The second floor will be adult departments. N. R. Sims Construction Company is the general contractor and John C. Suffling is the architect.

Summer Session Gets Underway At Blue Mountain College

The opening assembly for the summer session at Blue Mountain College was held in Modena Lowrey Berry Auditorium, June 4. Guest speaker was Rev. Jesse Reed, Director of Evangelism for Arkansas Baptists.

New faculty members for the summer session are: Dr. Elaine Eudy, Principal, Central Public Schools' Elementary Division, New Albany, who is teaching elementary education courses at the college; Dr. Doreen A. Fowler, of New York, who is teaching Shakespeare the first term and will add a course in literature the second term; and Teresa Neaves, Saitillo, a 1972 graduate of Blue Mountain and a public school teacher in New Orleans, will teach a course in Survey of English Literature in the New Albany extension classes. Guest administrative staff member is Dan Collins, survey assistant to President Harold Fisher.

Special attention is called to the fact that there will not be a Workshop on Mathematics or Reading, as formerly announced, but there will be the regularly offered Workshop on Music which will be conducted from 9:30 a.m. to 12:30 p.m., June 17-21. One semester hour of credit will be offered. The Short Course in ARTS AND CRAFTS FOR TEACHERS OF THE MENTALLY RETARDED will be taught by Mrs. Brooks Collins Marr, June 10-28, from 2 to 5 p.m. with three semester hours credit to be earned. Mrs. Marr will also teach an evening class in Education 413, Psychology and Education of Children With Learning Disabilities from 6-9 p.m. with three-semester hours of credit to be earned.

The scheduled second Music Camp will be held June 17-21. The Basketball Camp will also be held just as scheduled, Junior High, July 7-12, and the Senior High Camp, July 14-19.

Southside, Yazoo City, Dedicates Annex

The educational building at Southside Church, Yazoo City, was dedicated Sunday afternoon, May 19, to Mrs. John Nesmith, a long-time resident of Yazoo City who helped to establish the church 12 years ago.

Rev. Douglas Dexter, pastor, preached the dedication sermon. The building has been named in honor of Mrs. John Nesmith and in memory of John Nesmith, charter members of the church.

At the same time, May 19, the fel-

lowship hall of the church was dedicated to the pastor, Rev. Douglas Dexter, and his wife.

Present for the occasion were a former pastor, Rev. Ernest Sadler of Boyle, and two of Mrs. Nesmith's children, Mrs. Bill Cannon of Nashville and W. S. Nesmith of Indianapolis.

Following the dedication service, a reception was held in Dexter Hall.

Mr. and Mrs. Johnny Westbrook, who are in charge of youth activities for the church, were instrumental in working with the young people for

Meredith College Gets Huge Grant

RALEIGH, N. C. (BP) — A \$300,000 special purpose grant from the William R. Kenan Jr. Charitable Trust has been awarded to Meredith College, a Baptist women's college here.

The Kenan grant, the largest received by Meredith from a foundation

or trust, is restricted to endowment and will be used to enrich the academic program at the four-year women's college, according to John Weems, Meredith's president.

Grants are awarded by the Kenan Trust to enhance the learning process at the undergraduate college or university educational institutions which are well established and accredited. The grants are for endowed chairs or are special purpose grants.



At Southside Church, Yazoo City, on Sunday, May 19, deacons and minister burned the paid-off note for their sanctuary. Pictured from the left are Ernest Robertson, Buck Guthrie, Rev. Doug Dexter and Morris Roberts. It was a happy occasion with dedication of their new Nesmith Annex.

the dedication program. The church was formerly in 1950 and ground was broken for the present

Anniversary Date For Insurance Program Extended

DALLAS — The Southern Baptist Annuity Board here announced the anniversary date for the Church Medical Insurance Program has been extended until October 1, and with it the current premium rates continue until then.

Darold H. Morgan, president of the Annuity Board, said the original agreement with Aetna Life Insurance Company of Hartford, Conn., called for a July 1 anniversary. When Aetna agreed to the extension, it automatically extended the rates now in existence. Rate changes are usually made on anniversary dates, Morgan said.

Morgan said the board requested Aetna to change the anniversary date so renewal time would be more in keeping with church budget preparation. He said the board should know in July if any premium adjustments will be necessary.

He said participants in the medical plan have been notified of the date change.

The Annuity Board serves only as administrator of the medical plan. Through it, thousands of individual and autonomous Southern Baptist churches may obtain special group rates and coverage. Without such group status, hundreds of pastors and other church employees now enrolled would be unable to secure medical coverage because of health, Morgan said.

Revival Dates

Flora Church: June 23-28; Dr. Chester E. Swor, evangelist; Scott Cook, chalk-talk - artist; John Blouin, music director of Calvary, Jackson, music; Sunday at 11 a.m. and 7:45 p.m.; Monday - Friday 7 a.m. and 8 p.m.; Rev. James E. Walker, pastor.

Union (Franklin): June 16 - 21; Rev. James Fancher, Jackson, evangelist; Rev. Longie Williams, Roxie, music director; Sunday service at 11 a.m. with afternoon service; weekday at 10:30 a.m. and 7:30 p.m.; Rev. John C. Graves, Jr., pastor.

Kilmichael Church: June 28 - 30; Lay Renewal Weekend; Sidney Ellis and John Almond, coordinators; Terry Booth, youth coordinator; Rev. Howard D. Smith, pastor.

Kilmichael Church: July 7-12; Rev. Fred E. Robertson, First Church, Canton, evangelist; J. B. Betts, music evangelist; Rev. Howard D. Smith, pastor.

First Church, Greenville: June 16-19; evening services at 7:30; Buddy Mathis, Pascagoula and MC, evangelist; Van Larrimore, Jackson and MC, music director; G. Barry Landrum, pastor.

Oakland Church: June 16-21; services at 10:30 a.m. and 7:30 p.m.; Rev. Don O'Quin, pastor of First Church, Charleston, evangelist; Rev. Buford Sellers, pastor and song leader.



Hanging Moss Gives Tour To Pastor, Wife

The members of Hanging Moss Church of North Jackson have presented their pastor and his wife, Dr. and Mrs. Robert H. Perry, a 16-day tour in July to Seven Countries and three Greek Isles plus four of the sites of the Seven Wonders of the Ancient World. The main emphasis of the trip will be touring the Holy Land. Dr. William Stevens, Chairman of the Division of Religious at Mississippi College will lead the group and serve as special lecturer.

Charles Dewitt, chairman of deacons, states, "the church gave the trip to our pastor and his wife as an expression of our love for them and their Christian leadership to us in Hanging Moss Church."



NASHVILLE — A NEW WITNESSING AND COUNSELING HELP for students and workers with students has been prepared by National Student Ministries of the Southern Baptist Sunday School Board and is included as a study guide in the back of the "Discovery New Testament," recently published by the American Bible Society. Charles Roselle, secretary of National Student Ministries, and Ed Cunningham, American Bible Society, check first copies of the Bible, which is a Good News translation. The Bibles are 30 cents each.

Toll-Free Number Plan Aids Motorists To Glorieta, N. M.

NASHVILLE (BP) — Motoring to Glorieta (N. M.) Baptist Conference Center this summer will be relatively trouble-free under plans made by conference center officials and the New Mexico Tourist Service.

Travelers outside New Mexico can call a toll-free number (800-545-9678) to find out the availability of gasoline along their route. During business hours, persons will be able to explain their situation to an employee of the New Mexico Tourist Service. After hours, a recording will be used.

According to Larry Haslam, Glorieta manager, the conference center will call several cities in New Mexico each week to find the availability of gas for guests leaving Glorieta. These cities will include Albuquerque, Santa Fe, Farmington, Roswell and Las Cruces. Gasoline information will be posted each week at the guest relations desk located in the lobby of New Mexico Hall.

In addition, the conference center operates a Kerr - McGee service station for the guests. Kerr - McGee, BankAmericard and Master Charge credit cards are accepted.

"Our station has not been low on gas this year," adds Haslam. "In fact, I have not seen any stations in the area that are closed due to the shortage or that close early because they have reached their daily allotment."

In light of the crisis situation, Haslam points out, "Our registration has not shown any significant lag this year compared to the same time last year. We are expecting to have normal weeks in attendance this summer and so far registration has been favorable."

Glorieta Baptist Conference Center is owned and operated by the Southern Baptist Sunday School Board.

Penn-Jersey Staffer Accepts Church In Missouri

WARRENSBURG, Pa. (BP) — Larry L. Lewis, director of the division of religious education for the Baptist Convention of Pennsylvania-South Jersey, has resigned to become pastor of the Tower Grove Baptist Church in St. Louis, Mo.

Lewis was the first director of religious education for the Penn-Jersey



Never Too Young!

Pheba Church, Clay County, needed a printing machine. Mrs. Grace Moore and her pre-school children's Sunday School class made and sold cookbooks to buy the machine. The machine was accepted on behalf of the church by Pastor Carl Morris, on May 16. Mrs. Moore is shown with the pastor and her class: Lee Ellen Redmond, Catherine Bates, Lou Lou Stafford, Dottie McMullin and Bryan Danousky. (Not pictured: Monica Sims, Janet White, and Tom Christopher II.) Said the pastor: "We are never too young to do something for the Lord."

Evansville (Tate) Calls New Pastor

Evansville Church, Tate County, has called Rev. Stephen Breault as pastor. He was formerly pastor of Endville Church, Pontotoc County,

where he was active in associational work, led the church in building a new plant, and started a program for teaching Sunday School to shut-ins in their homes. Also he has served as pastor of Thrasher Church.

Mr. Breault attended Blue Mountain College. He is married to the former Geneva Jones of Collierville, Tenn. They have three children.

A good tune-up will add an average of eight to ten per cent to gas mileage if your car is due for a tune-up, according to the Car Care Council.

Convention after it became operative in January, 1971, having served since February, 1971.

He assumed duties with the Tower Grove church on July 1.

Off The Record

"I job behind a bus to save money." "Save more money — jog behind a taxicab."

An anonymous taxpayer sent a letter to the Internal Revenue Service saying he had cheated on his income tax several years before and had not been able to sleep well since. He enclosed \$10.00 with the letter and added the following P.S.: "If I still can't sleep, I'll send the \$1,000.00 balance."

Kissinger: "Any important messages?" Aide: "Yes, sir. Nancy said to be sure and bring home a quart of milk and a loaf of bread."

The pastor discovered at the last minute that he had forgotten to invite a little old lady to come to his garden party." He phoned her, urging her to attend. "It's no use," she told him. "I've already prayed for rain."

Two men were discussing their marital joys and sorrows.

"My wife," said one, "is a poetic creature. Every day she gets up at sunrise and says, 'Lo, the morn!'"

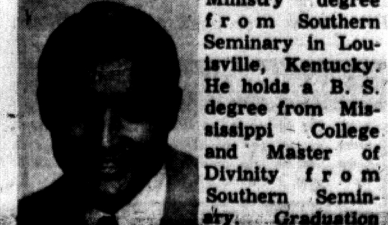
"My wife is just the opposite," said the other. "She gets up at sunrise and says, 'Mow the lawn!'"

Probably one of the reasons that so few women have entered the clergy is the fact they are such poor golfers.

Did you hear about the glassblower who inhaled and got a pane in the stomach?

Awarded Doctorate At Southern Seminary

Fred G. Womack, pastor of Mantee Church, has received the Doctor of Ministry degree from Southern Seminary in Louisville, Kentucky. He holds a B. S. degree from Mississippi College and Master of Divinity from Southern Seminary. Graduation ceremonies were held May 31. Dr. Womack is the son of Mr. and Mrs. Gaddis Womack of Magee. He and his wife have two daughters, Kimberly, 3, and Katherine, 1.



Pleasant Grove Observes Pastor Appreciation Day

Pleasant Grove Church, Brookhaven, surprised their pastor recently with the dedication of a day to him. The pastor, Rev. Gerald Aultman, was "caught off-guard" by a great crowd of friends and relatives who gathered to honor him on the day of his second anniversary as pastor. His parents, his wife's parents and all his children were among the many surprise guests present.

The Sunday School director, William Byrd, gave words of praise for the pastor as the Sunday School attendance exceeded the enrollment by two. The music director, Johnnie Jackson, had planned a music program consisting of the pastor's favorite hymns and songs. The chairman of deacons, Fred Herring, spoke about the many features of the pastor's ministry at Pleasant Grove. The treasurer, Felder Dickey, presented a check for \$500 to the pastor on behalf of the church. Mrs. Aultman, pastor's wife was presented an orchid corsage by her Sunday School class.

The climax of the services came when tables were set up under the pines on the church grounds and the people spread the lunches they had prepared for the occasion.

"Without a free press there can be no free society. That is axiomatic. However, freedom of the press is not an end in itself but a means to the end of a free society. The scope and nature of the constitutional guarantee of the freedom of the press are to be viewed and applied in that light." — Justice Felix Frankfurter